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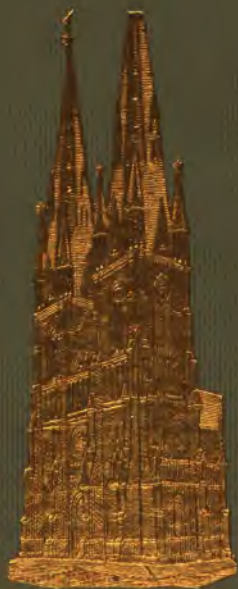
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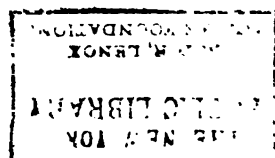


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My Church
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JESUS CLEANSING THE TEMPLE

"My house shall be a house of prayer."

—St. Luke 19: 46.

East
11/11/11

MY CHURCH

AN ILLUSTRATED LUTHERAN MANUAL

PERTAINING PRINCIPALLY TO THE HISTORY,
WORK AND SPIRIT OF THE
AUGUSTANA SYNOD

VOLUME VIII

EDITED BY
REV. IRA OLIVER NOTHSTEIN, A. M.

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In the Courts of the Lord

"Honor and majesty are before him:
Strength and beauty are in his sanctuary.
Ascribe unto Jehovah, ye kindreds of the peoples,
Ascribe unto Jehovah glory and strength.
Ascribe unto Jehovah the glory due unto his name:
Bring an offering and come into his courts.
Oh worship Jehovah in holy array."

PSALM 96: 6—9.

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1922

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A Prayer for My Church

"Great Church of Luther's name,
Of saints and sages' fame,
And truth unfurled—
With voice that kingdoms shook,
With hand upon the Book,
With steadfast, upward look,
Confront the world!

Church of the Crucified,
Proclaim the death He died,
His royal birth!
Your crowns and branches bring,
Glad hallelujahs sing,
Enthroned Him Lord and King
O'er all the earth!

God bless our Church, we pray,
Direct her on her way,
'Midst joy and tears.
Fill her with lowliness,
With love and holiness,
May she Thy grace possess
Through all the years."

HARRY TENNYSON DOMER.



FOREWORD

BY DR. C. E. LINDBERG.

On a dark and rainy evening in the early fall of the year 1873 the writer of this article was walking the streets of Wilmington, Delaware, looking around to find some Scandinavians to whom he could preach the Gospel of Christ; and by the wonderful guidance of the Lord he had the opportunity of preaching to a gathering of Swedes the following Sunday. The Rector of the Old Swedes' Church was visited and he promised that we could hold our services in the Church that long ago was a Swedish Lutheran Church. We preached there several times in the Swedish tongue, which language had not been heard there for a long time. Why was this church no longer a Lutheran church? We will answer this question later. In the year 1876 the Rector of the Old Swedes' Church or Gloria Dei called upon me in Philadelphia and asked me to hold a Swedish memorial service in the old church. The Swedes in Philadelphia, my Swedish congregation and the Swedes at the Centennial Exposition were invited to attend. Nov. 5th, 1876, the service was held, and I

wore the regular Swedish garb with the Swedish robe. The old church was crowded with Swedes, some of them being descendants of the old Swedes and members of Gloria Dei church. When the Swedish Lutheran hymns were sung, the liturgy read and the Swedish sermon was delivered, the Swedish tongue had not been heard there since the time of Pastor Collin, because the church became an English Episcopalian congregation after his time. Twice I solemnized marriages in the Old Swedes' church, officiating at the marriages of Dr. Montén and Dr. Petri.

Why were these old churches lost to the Swedes and to the Lutheran church? Because the mother church failed to supply ministers and had neglected to build schools, where the young people could receive instruction in the Lutheran doctrine; and because the Swedish colonies did not understand the importance of building their own Seminary, where young men could be educated to become ministers.

Thousands of Lutherans are lost to us, because we have failed in not maintaining parochial schools, in not properly conducting Sunday schools, and on account of neglect in taking care of the confirmed. We must also add too long postponement in introducing English services. Every church should organize systematic work among the young people, not spasmodically, but with regular and carefully planned efforts. Large congregations, cities and towns should be divided into sections where good church members, especially young people, constantly visit indifferent young folks.

Another important question should be considered: Would the Augustana Synod be as influential as it is, extending from coast to coast and from North to South, if we had not built colleges and the Augustana Seminary? Our Seminary is one of the oldest Lutheran Seminaries in these United States. Just now two modest buildings are rising on Zion Hill,—the new home of the Augustana Seminary. May the Seminary on Zion's Hill direct many young men towards studying for the ministry.

There is no more glorious calling. Every congregation should have some society supporting a young man during his college and Seminary course. What could be a better aim of a society? Which church and society will begin to look for the young man to support until he can earn his expenses? Every pastor should make an effort to interest at least one young man in becoming a student for the ministry. One pastor in another denomination has influenced more than thirty young men to enter the Seminary of his church. This implies many prayers and many conversations.

And to the young women who read these lines many kinds of church work should appeal, and general charity will open many fields of interesting activities. In our day there are varied fields of service where women can exercise a greater influence than many preachers and rostrum orators. Remember the many Bible women whose names recall deeds of love, charity and silent influence for good. Do not forget the praying Hannah, the mother of Samuel; Mary and Martha in Bethany, Phoebe in Cenchreae, Mary, the mother of Mark; Rhoda, the maid; Dorcas, the mother of sewing societies; and Priscilla, the teacher of Apollos. On the firmament of the Church we see many clusters of stars, such as Macrina and Emmelia with their influence on Basil the Great, Nonna with her influence on Gregory Nazianzen, Anthusa, the mother of Chrysostom, and Monica, the mother of Augustine.

During the present year a new building was consecrated at our deaconess institution in Omaha, and a drive was conducted to furnish means for a larger Augustana Hospital in Chicago, and for the Lutheran Hospital in Moline. All over our Synod there are activities in behalf of benevolent institutions. It is evident that many doors are thereby opened for women who desire to serve. We need women to become deaconesses or nurses. If you in your service, whatever it may be, cannot become a Jeanne d'Arc in heroic courage or otherwise prominent, do a good deed like Ursula Cotta did to Luther or be like


Catharine von Bora. If you have means to study at our academies, colleges or Bible schools, do it, and equip yourself; but never forget that in whatever honest station you may be placed, you serve the Master. The Church is much indebted to the Christian women in every walk of life.





View of one of the peaks of Kilimanjaro (Kibo) as seen from the plateau.

Pictures from Africa.

 THE following pen-pictures of scenes on our new mission field in East Africa have been gathered from letters written by the late Dr. C. L. Brown while on his tour of visitation, from June to August, 1921. The letters may be found in full in the little volume called *In Memoriam*, published by the officers of the Board of Foreign Missions of the United Lutheran Church in America, Baltimore, 1922.

Dar-es-Salaam.—The low coast line of Africa lies to the left. Beyond are millions of blacks, without God, the burden-bearers for many races. Poor fellows! There is but one power that has ever done much for them, and there is but one power that can do much for them, and that power is the Gospel.

Dar-es-Salaam is a rather pretty town. It has a very pretty sea-coast and a nice little harbor. The cocoanut-palm groves and almond and locust trees make a pretty scene.

* * *

Moshi, Tanga.—A little inn called the "Africa," one-story high and with a tin roof, shelters us as we wait here at the foot of the great African mountain Kilimanjaro,

which towers 19,500 feet, with perpetual snow around the higher reaches. The air is cool and delightful.

This station, called Old Moshi, is the strongest and has some 1,600 Lutheran Christians. A deputation from this congregation met us and carried our heavy baggage five miles up the hills. They also brought a letter of welcome from the congregation. The son of the native chief is a catechumen and his daughter is a Christian. The Christians have been very faithful, and I hope the American Christians will be just as faithful now in coming to the rescue.

* * *

Masama, near Moshi.—First introduction to the real African trail, no more railroads or steamships from now on, right through the bush, on foot, most of the time by a narrow path. We pass the natives with spears, coming and going in various directions. The ants are very troublesome here and have damaged the mission home. Upon arrival at Masama about six in the evening we found the congregation of 150 or 200 drawn up in line and singing, "Now Thank We All Our God," after which followed a few words of welcome. These people belong to the Wachaga tribe, a good tribe as compared with the Masai.

We visited a mission school this morning. Forty girls were in attendance. Boys and girls attend on alternate days. They are taught reading, writing, arithmetic and a language called Kiswahili. The children are from 8 or 10 years to 14 or 16 years of age. Outside the school-house are great piles of stone which the natives have brought there for the purpose of building a chapel. They have carried the stones over a mile on their heads, and all this they are doing without help from the Mission.

On the way to the school-house we passed a sacred spring from which once upon a time, it is said, an elephant and a woman sprang. These became the progenitors of the Wachaga tribe. The chief comes here every



A MOUNTAIN STREAM IN THE FOOTHILLS OF KILIMANJARO.

year and holds a festival with the people. No one is allowed to cut down any of the trees about the spring.

Flowers are everywhere,—roses, in abundance, and oleander, orange, apple, lemon, banana and coffee trees flourish. The country is beautiful, but the nearest doctor is 20 miles away and the nearest dentist about 200 miles.

* * *

A mission station 4,800 feet above sea-level. The Mission compound is filled with the most beautiful trees, cedar, eucalyptus, mango, lemon, wild fig, etc. The grounds are covered with the most beautiful roses, fuchsias, oleander, etc. The surrounding hills are covered with banana groves. Facing the plains one looks out on a wide expanse of almost level ground, with mountains rising up here and there. Last night when we arrived we found that the people had been waiting for us, but since we did not arrive earlier they had gone home. They had decorated the walk leading up to the Mission Home with archways of tremendous palm leaves, roses and fuchsias. The whole front of the house was covered with floral decorations. They had also brought presents of potatoes, eggs, milk and a chicken.

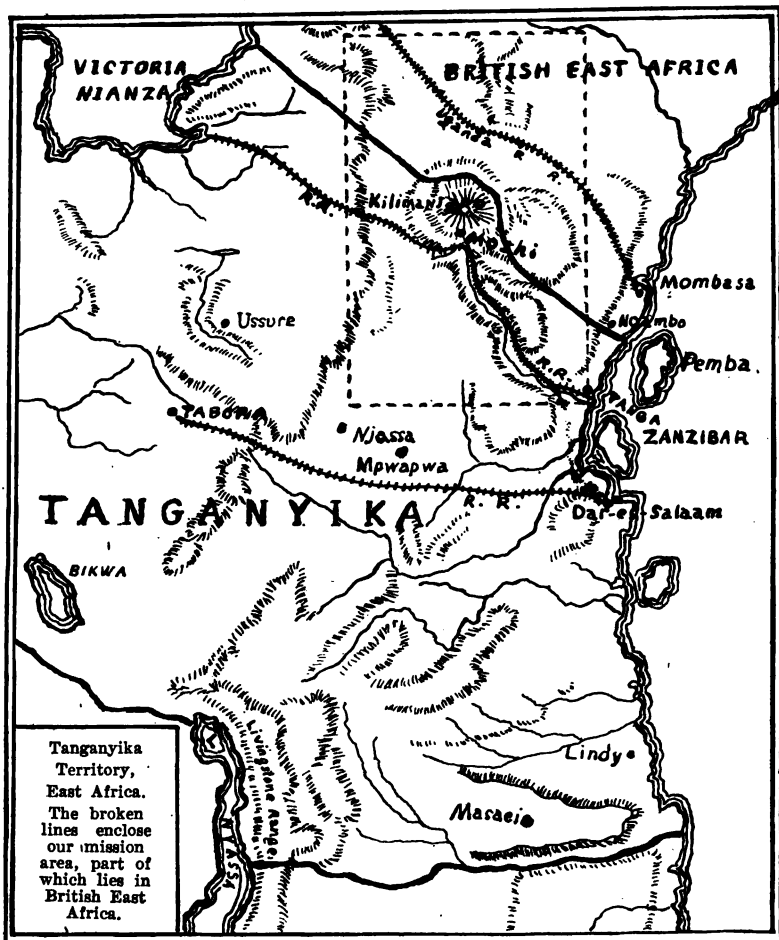
To-day they gathered about noon to sing to us songs of welcome and offer a speech,—there were about 300 men, women and children. Afterwards about fifty of the more important members and the teachers came up on the veranda to shake hands.

* * *

Marangu.—Many of the Christian huts are tipped with a cross. They look rather picturesque set among the banana groves.

In the afternoon was held the regular week-day service for the Christians. The church was filled and many stood on the outside. Full five hundred or more were in attendance. On Sunday anyone may come to the service, but on Thursday afternoon only the Christians.

Yesterday when we were coming to this place through



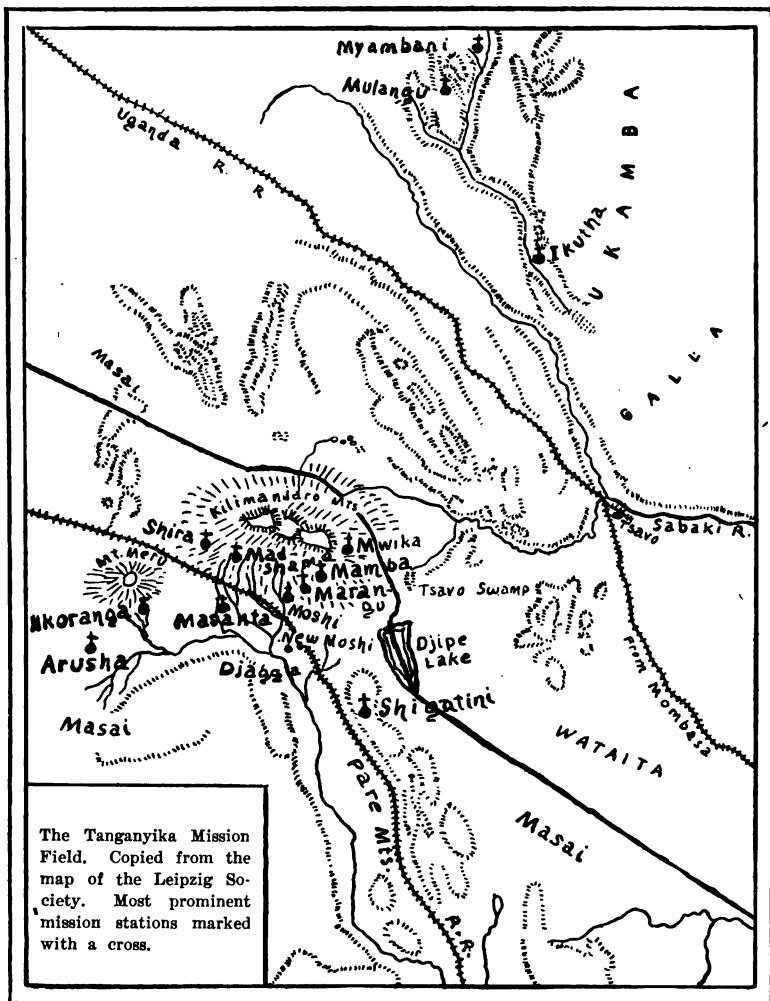
Sketch map of Tanganyika Territory and our Mission Field, copied from the map of the Leipzig Society. The railroad from Moshi to Victoria Nianza is only projected.

the woods, as we were still about two hours away, we suddenly came upon a host of men, women and children, Christians from Marangu-Mamba, who had come to meet us in the way and welcome us. There were full 500 or 600 of them and every one of them carried a long stick with a bunch of pretty flowers tied at the end. Most were in the shape of a torch, others took the form of a cross. Some of the children were not over 6 or 7 years old and had come all that distance (probably six or eight miles). As we drew near they began singing Christian hymns. After a few words of greeting the whole congregation turned and led off toward Marangu, lifting their flower-banners aloft. As they went they sang hymns all the way. As the long line wound its way over hills and across valleys, over rocky paths and trembling bridges, the heathen from every quarter flocked to the roadside and watched the procession and cried out "jambo!" which is their salutation. Occasionally some aged mother, more bold than the rest, would step into the road and grasp my hand saying, "O jambo, jambo!" For one trained among the Japanese this was a wonderful sight.

When we reached the house after two hours of fast marching, the children leaping and singing by the roadside, and the grown-ups chanting all the way, the procession halted and parted to either side of the road, and, lifting their flower-banners high, formed an archway of flowers, under which we passed into the Mission compound.

There are only eight white people in this whole district. One woman was very sick this morning and they are trying to get a doctor. There is only one doctor nearer than 50 miles and he is 30 or 35 miles away and is no good. Poor woman! I'm sorry for her and wish I were a doctor myself.

Yesterday was Sunday and a big day here. There is a nice church here and a baptized membership of 1,300. At 9 in the morning the regular service began. The house



Sketch map of our new African field, shown in broken lines on preceding map. The railroad from Mushi north-westward is as yet only projected.

was packed with over 1,000 people. They sat for two and a half hours. You ought to have seen the floral decorations about the altar and pulpit. On either side of the pulpit and reading stand were placed two fine banana trees with their large waving leaves. The same on either side of the big stone altar. Then about the altar were other pretty decorations, the whole making a beautiful tropical effect.

The baptismal service took place in the afternoon at 2 o'clock. Nineteen adults and four children were baptized. Again more than 1,000 persons were present.

* * *

On the way to one of the smaller mission stations five or six miles away we were met, to-day, by the teacher and a crowd of school children, who sang songs of welcome. Further along the way the chief of this district came to meet us. He is tall and thin and has holes in his ears larger than a silver dollar. Not long after he joined us a great crowd of Christians, full 800 strong, came from Mwika to meet us. They carried flower banners, but much prettier than those on Saturday, carried by the Marangu people. These had more variety of design. There were crosses, crowns, stars, triangles, etc., with roses, fuchsias, daisies, and many wild flowers, with pretty palm leaves. . . . Another chief met us this afternoon as we passed through his domain and conducted us to the end of his territory.

* * *

On the way to Shigatini.—We rode our donkeys for some distance down to the plains. We saw troops of baboons and some antelope. We came to a small river about dark, where we camped for the night. Did not sleep so well, on account of the monkeys and baboons barking about us all night, and two big hippopotami grunting and snorting close by. The path next day lay over steep mountains, and the sun was blazing hot. Perspiration ran in streams.



A CHRISTIAN DJAGGA FAMILY LIVING ON OUR FIELD.

Arriving at Shigatini in the afternoon we heard from the English officer who was occupying the Mission House, that on a hunt he had recently run into six lions all in a bunch. He had shot two and brought the skins home.

The country about here is not equal to that from which we came and the people also are less sturdy. The work here has suffered greatly.

As we sit here looking out on the country, groups of natives are passing constantly. The lowest type of man I've yet seen is the Massai people. They are rather hideous, with their bodies smeared with an ochre coloring and their hair oiled and smeared. They carry short swords and a long spear. They are stolid and stupid looking.

Groups of the native Christians have been dropping in and welcoming us. One of them can talk good English and another can speak German. The English-speaking one was once in Europe. They are so glad new missionaries have arrived and are hoping we will send others as fast as possible. Some of the Christians are bright-looking fellows.

* * *

On the way to Nkoarunga we were met by a hundred Christians, with the usual Christian hymns. At that spot are the graves of the two missionaries who first went to Arusha, or rather started, to open the work, and were murdered on the way by Massai warriors. That was in 1896, only 25 years ago, and now we have two mission stations and about 300 Christians among them.

* * *

The path to Gonja lies along the side of the mountains near the top and affords a splendid view of the endless plains and low mountains below. Conditions in this section of the field are pretty bad, owing to the war. The work is all disorganized and most of the Christians have gone back. It will require much effort to restore conditions to what they were before.

* * *

The trip to Mania took twelve hours of hard walking and climbing. We had to cross a high mountain range and when we began to descend on the other side it was a tremendous descent. Oh, but it was beautiful. All day we were in the high mountains and did not reach the plains until about sundown. For half a day we were in



A MISSIONARY'S HOUSE AT THE ARUSHA STATION.

the mountain forests so thick that we could not see the sun. At noon we stopped beside a little stream for lunch, and sat on moss that seemed to be two feet or more thick. It was springy like a spring bed. The water was almost ice cold.

* * *

We arrived at Lutindi yesterday evening at 6 o'clock. The road was very beautiful among the mountains. At Lutindi there is a home for epileptics, with eighty-eight inmates, cared for by Mr. Bakermann and his wife. The place is located in the very top of a high mountain, with other mountains and forests on all sides. There are about 200 Christians in this vicinity.



A WADJAGGA HUT WITH A CROSS ON TOP, INDICATING THAT
IT IS THE HOME OF A CHRISTIAN.



The Coming of the Nazarene

BY ANNA HOPPE.

Music fills the Kidron valley,—a song has just begun,—
 “Hosanna in the highest! Hosanna, David’s Son!”

The shouts are coming nearer,—see the procession now,
 Behold the palm-tree branches on Olivet’s fair brow!

For whom this great commotion? For whom this jubilee?

“Jesus is here,—the prophet! Jesus of Galilee?”

“Hosanna in the highest,—O wondrous, joyous scene!”

“Art thou so highly honored,—Thou lowly Nazarene?”

Lo, they have reached the hill-top, and now His eyes be-
 hold

The Holy City’s beauty,—the temple with its gold;

He sees the palm-tree branches,—He hears the shouts,—
 the cheers,

But Thou, beloved city, hast filled His eyes with tears!
"Hoanna in the highest," the song of triumph swells,—
But of the solemn story the Master's sorrow tells!
He speaks, the olive branches bow to the mournful tone,—
"If thou hadst known, fair city,—if only thou hadst
known."

The toil of day is over,—Judea's sun has set,—
Its parting rays illumine the heights of Olivet,
Its glory fills the valley,—its crimson afterglow
Is mirrored in the waters of Kidron's stream below.
Slowly, with His chosen few, the Nazarene appears,—
His eyes divine, so mournful,—so often filled with
tears,—

See in prophetic vision the Temple rent in twain,—
Its mighty pillars fallen—its crumbling ruins remain.

The lips divine have uttered a solemn prophecy,—
And eager hearts inquire,—"Master, when shall it be?"
He speaks, a solemn stillness falls o'er Mount Olivet,—
"Ye shall hear of wars, beloved,—but the end—is not yet,
"For nation against nation shall rise, and ye shall hear
Of famines, pestilences, and earthquakes far and near,—
But that great day and hour, when from my Father's
throne

I come to judge the nations, to mortals is not known."

The twilight shadows linger about the distant west,—
The chosen few are weary,—the Master longs for rest;
But oh, Thy words, dear Saviour, shall through the ages
ring

Until thy ransomed thousands behold Thee as their king.
Until they see Thy glory,—Thou Lamb on Calvary slain,
Once Thou didst come to suffer,—Oh come again to
reign!

When in Thy pow'r and glory we see Thee in the sky,—
No more shall glad Hosannas be changed to "Crucify."

I see Thy words, dear Saviour, Thy prophecies fulfilled,
As o'er earth's warring nations Thy Father's wrath is
spilled,

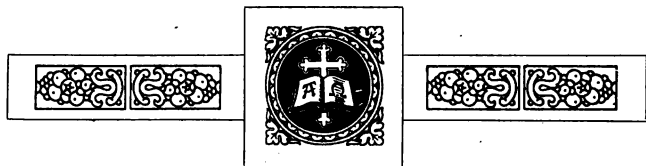
Signs of Thy great appearing shine forth in ages past,
And all creation groaneth,—“Wilt Thou not come at
last?”

Master, Thy saints are sighing,—“When will the night
be o'er?”


When wilt Thou send Thy message,—“There shall be
time no more?”

When wilt Thou still the longing of my impatient heart
“To see Thee in Thy beauty,—to see Thee as Thou art?”





“The September Bible”

URING his enforced stay at the Wartburg, Luther found the opportunity to devote himself to a work about which he had long been thinking, namely, the translation of the Bible. As early as 1517 he had already translated select passages of various lengths, but not until this time had he had the leisure to give himself to the work completely.

During his visit to Wittenberg in December, 1521, his friends also urged him to undertake the task, and within a few days after his return he was at work upon it. His translation was based upon the second edition of the Greek Testament published by Erasmus in 1518. The German translations of the Bible then in existence were based upon Jerome's faulty Latin version known as the Vulgate. The need for a new translation of the Bible from the original tongues was urgent. So great an improvement over the old version was Luther's work that that ardent defender of the Catholic church, Sir Thomas More, said of it that under Luther's hand the New Testament "had become a thing quite contrary to what it was before." A distinguished writer says of the previous translations of the Bible into German: "They had a common character, which may be expressed in a word—they were abominable." Priests and people alike were ignorant of God's Word and of the way of salvation. Lu-



AN INSIDE VIEW OF WARTBURG CASTLE.

ther, as well as many others, longed most earnestly to see a clearer and fuller knowledge and a better and happier spiritual life prevailing among his countrymen, and for this purpose he now gave himself wholly to the task of making the Bible an open book to every one who could read. He had no trouble in reading the Greek language, of which he was a master, but the great difficulty consisted in expressing the thoughts of the inspired writers in the language of the people. "Sometimes he was occupied a fortnight upon a single passage. That he might always hit upon the proper word, to express most correctly the sense of the original, he would go out upon the highways and fields, enter the workshops and slaughterhouses, and there converse with the people, inquire their names of things, and listen to their manner of speech. It was in this way and by this means, that he gathered information by which he was enabled to bring forth a version that spoke the language of his German countrymen in a manner which was intelligible to all, and at the same time conformed most closely to the sense and meaning of the original."—Hentz. "Penetrated himself with the substance and spirit of the Scriptures, he understood how to combine in his language, as if by intuition, a dignified tone and a national character."—Köstlin.

So hard did he work that he completed the New Testament at the Wartburg in a few months, in spite of an interruption in January, when he visited Wittenberg, disguised as a knight, to calm the disturbances created by the so-called Zwickau prophets, of whom we will speak later. Before March the translation was finished, but Luther wished to go over it again with Melancthon before publishing it, and so it did not appear in print until in the fall of 1522.

Conditions became so disturbed in Wittenberg on account of the activities of the followers of the Zwickau prophets and the radical preaching of Carlstadt that Luther felt obliged to heed the request of the city magistrates that he should return and restore order. Therefore

Das ander teyll des Euangelii Sanct
Lucas von der Apostel geschicht.
Das erst Capitel.



Die erste rede hab ich
zwar than lieber theo-
phile / von alle dem / das Ihesus an
sich / beyde zu thun vñ zu lehren / bis
an den tag / da er auffgenomẽ wart /
nach dem er den Aposteln / welche
er hatte erwelet / durch den heiligen
geyst befehlet hiet / welchen er sich na-
ch seyn leyde lebendig ertzeyget hat-
te / durch mancherley erweylung / vñ
lies sich sehen viertzig tage lang / vñ
redet mit yhn vom reich Gottes / vñ
als er sie versamlet hatte / beschalt er
yhn / das sie nicht vs Jerusalem wi-
chen / sondern warteten auff die ver-

heissung des vaters / welche yh̄ habe gehoert (spracher) von myr / den
Johannes hatt mit wasser tauffet / yhr aber sollt mit dem heiligen
geyst tauffet werden / nicht lange nach disen tagen.

Das sie nu zu samen komen waren / fragten sie yhn / vñ sprach /
Zwere / wirstu auff die zeit wider auff richten das reich von Isra-
el : Ersprach aber zu yhn / Es gepart euch nicht zu wissen die zeit
oder tage / welche der vater seynner macht fur behalten hatt / sondern
yhr werdet die krafft des heiligen geists empfangen / welcher auff euch
kome wirt / vñ werdet in eyne zeugen seyn zu Jerusalem vñ yn
gantz Jueda vñ Samaria / vñ bis an das end der erden.

Mat. 16.
Luc. 24.

Vñ da er solche gesagt ward er auff gehoben zu sehen / vñ
eyn wolcke nam yhn auff von yhren augen / vñ als sie yhn nach sa-
hen vñ den hymel faren / sihe / da tratten neben sie zween menner in
weissen kleydern / welche auch sagten / yhr menner von Galilea /
was sehet yhr vñ sehet ynn den hymel : diser Ihesus / welcher von
euch ist auff genomen gen hymel / der wirt komen / wie yhr yhn geset-
hen habt gen hymel faren.

Da wandten sie vñ gen Jerusalem / vs dem berge / der da heist /
der oleberg / welcher ist nah bey Jerusalem / vñ bat eyn sabbathis
reise / vñ als sie bynnem kamen / stiegen sie auff den solter / da denn
sie enthielten Petrus vñ Jacobus / Johannes vñ Andreas / Phi-
lippos vñ Thomas / Bartholomews vñ Mattheus / Jacobus Al-
pheison vñ Simon Zelotes vñ Judas Jacobison / Dese alle hiel-
ten an ermutig mit beten vñ flehen / sampt den weybern vñ Ma-
riader mütter Ihesu vñ seynen brüdern.

Vñ ynn P

on March the first he left the Wartburg, against the wishes of the Elector Frederick who had caused him to be hidden there, and set out for the scenes where he was to renew his public activities. In a letter to the elector, explaining his hasty departure from the Wartburg, he said: "I go to Wittenberg under a far higher protection than yours. Nay, I hold that I can offer your Highness more protection than your Highness can offer me. . . . God alone must be the worker here, without any human care or help; therefore, he who has the most faith will be able to give the most protection."

Luther gives three reasons for leaving the Wartburg in his letter of March 7th to the elector: first, that the church of Wittenberg had earnestly solicited his return; secondly, that disorder had crept in among his flock; thirdly, that he wished to avert, as far as in him lay, the insurrection which he regarded as threatening the country.

We have two descriptions of the reformer in connection with this return journey to Wittenberg. A young Swiss, John Kessler from St. Gallen, who was then on his way with a companion to the university of Wittenberg, saw Luther at the inn of the "Black Bear," just outside of Jena. They saw a man sitting at a table 'dressed after the fashion of the country in a red slouched hat, plain hose and doublet, with a sword at his side, his right hand resting on the pommel, and the other grasping the hilt.' Before him lay a little book. He invited them in a friendly way, bashful as they were, to take a seat by him and entered into conversation with them. They discovered that the little book was a Hebrew Psalter. He paid for their suppers, and fascinated them by his "agreeable and godly discourse." Only the next morning did they learn who he was. On the 6th of March he reached his destination and his friends in Wittenberg, safe in body and happy in mind. On the following Saturday Kessler saw Luther again at the house of Schurf in company with Melancthon, Jonas and Amsdorf. He thus describes his appearance: "He was somewhat stout, but



MARTIN LUTHER, THE CHAMPION OF THE BIBLE.

upright, bending backwards rather than stooping; with a face upturned to heaven; with deep, dark eyes and eyebrows, twinkling and sparkling like stars, so that one could hardly look steadily at them."

The weeks and months that followed were filled with all sorts of duties, preaching, visitations, writing, conferences. The Zwickau prophets returned and tried to gain adherents. These men were radicals who went to extremes in all their teachings. They advocated not only the overthrow of all church authorities and ordinances but even the overthrow of civil government and the institution of communism. They claimed to have direct revelations from God and consequently despised Gospel preaching. By his earnest and Biblical preaching and his masterly argumentation he put these disturbers to flight and silenced Carlstadt, who was infected with the same spirit, and who had already advocated the abolition of the mass, of the use of vestments, of confession, and even proposed that all images and pictures in the churches should be destroyed. Luther agreed that nothing should be done hastily and that care must be exercised not to wound tender consciences by ruthless changes. One must let the Word operate on the hearts of the weak and erring and pray for them. Charity must be practiced even in essentials, since no man must compel his brother by force. The truth should make its own way.

Among his literary labors at Wittenburg, and they were extensive, the chief place was occupied by his work on the translation of the Bible. "In concert with Melancthon, and with the assistance of other friends, he set about a revision of his translation of the New Testament. He sent the first sheets when printed to Spalatin, on May 10, as a 'foretaste of our new Bible.' With the aid of three presses the printing progressed so rapidly, that already in September the work was ready for publication. September 21, dedicated to St. Matthew, is distinguished as the birthday of the German New Testament. (Hence the name "September Bible"). In December already a

The fyfth Chapter.

When he sawe the people, he went vp into a mountaine/and when he was sent/ his disciples came vnto him / and he opened his mouth/and taught them sayinge: Blessed are the poore in spirite: for theirs is the kyngdom of heven. Blessed are they that mourne: for they shalbe comforted. Blessed are the meke: for they shall inheret the erthe. Blessed are they which hunger and thirst for rightewesnes: for they shalbe satisfied. Blessed are the mercifull: for they shall obteyne mercy. Blessed are the pure in hert: for they shall se god. Blessed are the maynteyners of peace: for they shalbe called the chyldren of god. Blessed are they which suffre persecucion for rightewesnes sake: for theirs is the kyngdom of heven. Blessed are ye when men shall reuyle you/and persecute you/ and shal falsly saye all manner of evill sayings/ agaynst you for my sake. Reioyce and be gladde/for greate is youre reward.

Tyndale's Quarto Edition of New Testament. (Printed by P. Quenel, Cologne, 1525, from the only remaining fragment, in British Museum.)

CHAP. XIII.

1 All giftes, 2. 3 how excellent soeuer, are nothing worth without charitie. 4 The praises therof, and 13 prelation before hope & faith.

Though I speake with the tongues of men & of Angels, and haue not charitie, I am become as sounding brasle or a tinkling cymbal

2 And though I haue the gifte of prophesie, and vnderstand all mysteries and all knowledge: and though I haue all faith, so that I could remooue mountaynes, and haue no charitie. I

First Edition of the Authorized Version, 1611

EARLY ENGLISH TRANSLATIONS OF THE BIBLE.

With permission of the Wartburg Publishing House; taken from their publication "Book of Life" by Rev.

second edition was called for (often called the "December Bible"), though the price of the book, a florin and a half, was a high one at that time.

The work was greedily and thankfully pounced upon by many thousands in all parts of Germany, who had learnt from Luther to distinguish the 'pure Word of God' from the dogmas of the Church, and to honor it accordingly. Nor could any means more powerful than this be found of spreading the doctrine thus founded on the Word of God, and making it the real property of hearers and readers. All the greater was the danger recognized herein by those who adhered to ecclesiastical authority and traditions. Of great significance for both sides are the words of one of the most violent of Luther's contemporary opponents, the theologian Cochlaeus: "Luther's New Testament was multiplied by the printers in a most wonderful degree, so that even shoemakers and women, and every and any lay person acquainted with the German type, read it greedily as the fountain of all truth, and by repeatedly reading it, impressed it on their memory. By this means they acquired in a few months so much knowledge, that they ventured to dispute, not only with Catholic laymen, but even with masters and doctors of theology, about faith and the Gospel. Luther himself, indeed, had long before taught that even Christian women, and everyone who had been baptized, were in truth priests, as much as the pope, bishop and priests. The crowd of Lutherans gave themselves far more trouble in learning the translation of the Bible than did the Catholics, where the laity left such matters chiefly to the priests and monks.' The Catholic authorities immediately issued orders forbidding the book, directing it to be delivered up and confiscated. They hastened also to accuse the translation of a number of pretended errors and falsifications, which were mostly corrections of passages mistranslated in the established Latin version.

"Whilst the New Testament was still in press, Luther set zealously to work on the Old."—Köstlin. By De-

cember he had translated the five books of Moses, besides answering the famous attack which King Henry VIII of England had launched at him. Never was Luther bolder or more outspoken than in the pamphlets which he issued during this memorable year of 1522.

Michelet says of this year (Life of Luther, P. 131): "The period succeeding the return of Luther to Wittenberg was the most active and laborious of his whole life, (He published one hundred and thirty works, almost all prefixed with a little woodcut of his own design, during 1522). He had to carry on the Reformation, to make further progress each day in the path he had opened, to remove the new obstacles which constantly presented themselves, and all the while to pause, from time to time, in the work of destruction, to rebuild, or patch up this thing or the other. His life no longer presented that uniformity which characterized it at Wartburg. Descended from his poetical solitude, plunged into the most pitiful realities, exposed, so to speak, as a prey to the whole world, it was to him that all the enemies of Rome addressed themselves. All flocked to him, besieging his door hourly—princes, doctors, and citizens. He had to give answers to Bohemians, Italians, Swiss, to men from every country in Europe."

In this connection it may be of interest to quote a recent statement from *The Biblical Review*: "The American Revision Committee, with modern apparatus, took some twelve years to prepare this version of the New Testament. When one realizes for the first time that Luther, with comparatively meager facilities, required but a few months to render a translation that has stood the test of four centuries and thus profoundly influenced German life during that time, he finds himself hesitating whether to doubt a historical record or believe a miracle." *

* On October 4, 1922, it was just fifty years since the American Revision Committee held its first meeting in Bible House, N. Y. The English committee began its work in 1870, two years earlier. The first edition of the revised New Testament was published in 1881, and the American Standard edition was printed in 1901. The prose idiom, grammar and vocabulary of the Authorized Version were preserved as far as was consistent with faithfulness to the Greek Scriptures.

Dr. Jacobs thus sums up Luther's work as a Bible translator (*Heroes of the Reformation*, Martin Luther p. 207): "In giving the Germans their Bible he gave the German language a permanent literary form, and, upon the basis of a common language replacing the confusion of dialects that had heretofore been current, unified the German people. The work was rendered relatively easy by his thorough acquaintance with both the language and the spirit of Scripture. His translation is not only a rendering of the original into another tongue; it is an interpretation that touches at once the heart and very life of the most unlettered as well as the most learned. The achievement of those three months would alone have given him lasting fame."

Luther's translation of the New Testament had an influence far wider than his home land or the age in which he lived. His version of the Scriptures became the guide of translators in other lands. One of the earnest souls who visited Luther at Wittenberg and received instruction from him was the Englishman, Tyndale; and a few years later there appeared an English translation of the Bible which is familiarly known as Tyndale's Bible. This translation had an effect on the English language similar to Luther's on the German, for it "lies at the basis of the English language even to our day" . . . , and promoted the cause of Protestantism in England as Luther's version did in Germany. The successive English versions were based "in large measure upon that of Tyndale, mostly retaining its very phraseology," so that the language of Tyndale's version largely survives, not only in our present Bible, but even in the very language of the English-speaking world. Indeed, it is readily conceivable that if Tyndale's version had been different in its phraseology and had been equally followed by the succeeding versions, the English language of to-day might be correspondingly different.

"It must, however, be said that it was therefore a fortunate circumstance for the English language that the



LUTHER TRANSLATING THE BIBLE AT THE WARTBURG.

first printed English version came from the pen of so noble a master of expression as was William Tyndale. And an equally fortunate circumstance it was for the English Church, as indeed also indirectly for the English language, that that English master of expression sat at the feet, and even so freely used the work, of that consummate German theologian and translator, and even greater master of expression, Martin Luther."—(Gruber—The truth about the so-called "Luther's Testament in English," Tyndale's New Testament," p. 68, 69.)

In the work to which reference has been made, the author shows, by a comparison between Luther's "September Bible" and the first edition of Tyndale's New Testament, known as the "Cologne Fragment," how closely the latter followed Luther in form and substance.

No better conclusion could be given to this article than the quotation of the final sentence of the same work (P. 70, 71): "Largely the composite product of the century that also produced the Renaissance, by the religious Reformation Luther saved that intellectual movement from ending in infidelity and atheism. It was he that, in a sense, through these two mighty movements, broke the bonds of mediaevalism and ushered in modern history. And, however great locally Tyndale and other men may have been, and however long some of their work may be an influence, Luther's work has in an altogether unique sense endured in the civilization, the liberty and the thought—no less than in the Church—of these centuries, and it must continue so to endure. In a real sense, he belongs to the twentieth century as truly as he belonged to the sixteenth, as indeed he will belong to all future time."

WORKS TO WHICH REFERENCE HAS BEEN MADE IN
THE FOREGOING ARTICLE.

GRUBER, L. F.—The truth about the so-called "Luther's Testament in English," Tyndale's New Testament—St. Paul, Mussgang, 1917.

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MICHELET, M.—Life of Luther, tr. by Wm. Hazlitt—London, Bohn, 1862.





Laurentius Laurentii

Born June 8, 1660—Died May 29, 1722.



O the Lutheran Church," says Dr. Ph. Schaff, in the preface to his German hymn-book of 1874, "unquestionably belongs the first place in the history of church song." Not only has the Lutheran Church fully recognized and wisely preserved the hymnological treasure of the first fifteen centuries as well as the psalms and canticles of the Old Testament period, but she has added probably the largest number of hymns of any section of Christendom to the treasury of the Christian Church. The Lutheran Church of Germany alone has given to the world about 80,000 hymns, many of which have been translated into other languages and are being used to-day all over the world. The names of Lutheran hymn-writers stand in the hymnals of all nations where the Protestant Church has members.

The men and women who have put a new song into the hearts and mouths of justified believers are worthy of remembrance by a grateful church. Two hundred years ago there died one of the most noted of these Lutheran hymn-writers,—the one whose name stands at the head of this article.

His father was Herr Lorenz or Laurentii, a burgess of Husum, in Schleswig, where Laurentius was born June 8, 1660. He entered the University of Rostock in 1681, and

after a year and a half spent there, went to Kiel to study music. In 1684 he was appointed cantor and director of the music at the cathedral church at Bremen. He died at Bremen, May 29, 1722. A biography of him may be found in Rotermond's *Gelehrten-Lexicon*, III, 1405 sq.

Laurentii was one of the best hymn-writers of the Pietistic school. His hymns are founded on the Gospels for Sundays and Festivals, and they draw out the bearing on the Christian life of the leading thoughts therein contained. They are of noble simplicity; are Scriptural, fervent, and often of genuine poetical worth. He wrote 150 known hymns, many of which are in extensive German use, and at least six of them have been translated into English: "O Thou, essential Word, Who from"; "Rejoice, all ye believers"; "Flow my tears, flow still faster"; "Jesus! what was that which drew Thee"; "Wake up, my heart, the night has flown;" and "Is thy heart athirst to know?" (—Julian). The best known of these, and the only one found in our English Hymnal (No. 12), is the second one named above. Almost all the best Hymnals in the English language contain it. There are at least five English translations known, the one used in our Hymnal being by Miss Jane Borthwick, which is also the one here appended.

REJOICE, ALL YE BELIEVERS.

- 1 REJOICE, all ye 'believers,
 And let your lights appear;
 The evening is advancing,
 And darker night is near.
 The Bridegroom is arising,
 And soon He draweth nigh.
 Up! pray, and watch, and wrestle—
 At midnight comes the cry!
- 2 The watchers on the mountain
 Proclaim the Bridegroom near;
 Go meet Him as He cometh,

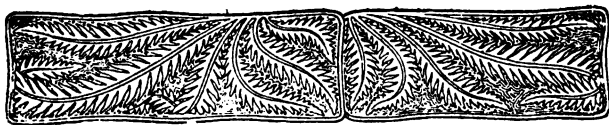
The marriage-feast is waiting,
The gates wide-open stand;
Up, up, ye heirs of glory,
The Bridegroom is at hand!

- 3 Ye saints, who here in patience
Your cross and sufferings bore,
Shall live and reign for ever,
When sorrow is no more.
Around the throne of glory
The Lamb ye shall behold,
In triumph cast before Him
Your diadems of gold!

- 4 Our hope and expectation,
O Jesus, now appear;
Arise, Thou Sun so longed for,
O'er this benighted sphere!
With hearts and hands uplifted,
We plead, O Lord, to see
The day of earth's redemption,
That brings us unto Thee!

LAURENTIUS LAURENTII.—1700





Some Religious Movements in Sweden during the Nineteenth Century, and Their Rela- tions to the Development of the Augustana Synod.

BY DR. NILS FORSANDER.



HE Augustana Synod is the daughter of the Swedish Church; for from the latter the Synod received her Evangelical confession of Faith as a sacred heritage together with certain customs and usages of worship and a churchly literature. The older immigrants were baptized, nurtured and confirmed in the Swedish Church, and the Synod's first pastors were ordained by Her. The Synod has indeed also influenced the mother church, for example, through returned immigrants. If the Synod had not cared for them these could have become Reformed proselyters in their homeland. Naturally the church in Sweden has influenced her daughter church more powerfully than the latter could influence the mother church.

However, not only the Swedish church as such but also various religious tendencies within the same have had more or less influence on the development of the Augustana Synod. At the same time purely American conditions and contact with other Lutheran Synods have also exerted their influences. All this, together with the special endowment which God has given us as an Evangelical Lutheran free church have produced a certain Augustana character which certainly should not be over-es-

teemed, nor, on the other hand, despised or minimized. May it, solely through the guidance and grace of God, become a blessing for the future. The influences from the mother church and the various religious tendencies, are, however, not well enough known or recognized among us, and it may therefore be worth while to attempt to present them more clearly in some respects.

No special event in the religious world drove the Swedish Lutherans to emigrate from the fatherland, such as was the case with the first members of the German Lutheran Missouri Synod who came hither as the result of the Prussian-union movement. Erik Jansenism, originating in Helsingland with Erik Jansen as its alleged prophet, was, with its doctrine of perfection, a sect of enthusiasts who emigrated to America during the years 1846—50 and settled in Bishop Hill, Ill., as a communistic colony, which was dissolved after some years. The Swedish-American Episcopal, the Methodist and the Baptist congregations originated here in America.

In the description of the development of the Augustana Synod is naturally included the history of the first Swedish Lutheran congregations. During their connection with the Synod of Northern Illinois they were a special circle which was afterwards organized (at a meeting in Clinton, Wisconsin, in 1860) with some Norwegian congregations into the Scandinavian Evangelical Lutheran Augustana Synod, for the purpose of preserving their faith against the prevalent spirit of unionism.* The organization of these first small congregations was due to such persons as were believing Christians or had a longing for salvation awakened in them in the fatherland. Some of these members had been influenced by peculiar spiritual tendencies within the mother church and wished to preserve them. But they met here from various localities and gradually by God's grace were united in a common Biblical Lutheran faith in the Swedish Augustana congregations.

*See Vol. III, p. 47 and Vol. VI, p. 8.

The Synod's oldest congregation is New Sweden, Iowa, and its early history is very instructive. The first settlers came thither from Östergötland in 1846, and in the midst of their labors and business affairs seriously felt the need of the preaching of the Word of God and the use of the holy Sacraments. A Swedish Lutheran congregation was organized in 1848, and M. F. Hokanson, who had come thither from the Moravian circle in Stockholm, was elected by ballot as their preacher. The following year the Swedish Episcopal rector, G. Unonius, visited the settlement but could not make any converts. The Methodists and Baptists afterwards had more success in getting adherents. But the Lutheran pastors, L. P. Esbjörn and especially T. N. Hasselquist, strengthened Hokanson and his faithful friends in the Word of God and the Evangelical faith. Hokanson was ordained as a Lutheran pastor at the Synodical meeting in Galesburg, Ill., in 1853, and died as retired pastor in 1893.*

The Augustana pioneer, Pastor L. P. Esbjörn, was an adherent of pietism as it existed among the "old readers" (gammal läsarne) of Norrland, and so were most of the emigrants with whom and at whose request he had left for America. They came to Andover, Ill., in 1849 and there with him organized a Lutheran congregation in the following year. As a result of a certain legalistic character in the "old readers" the Methodist proselyters succeeded in gaining adherents among them; but through Esbjörn's zeal and faithfulness some remained attached to the struggling congregation. Some churchly-minded Östgötlanders united with it, and gradually the congregation increased by the addition of new colonists from other provinces, and was strengthened through the faithful preaching of the Word of God.†

A company of Norrland "new readers" (nyläsare) came to Andover and Princeton, Ill., in 1850 and were afterwards scattered to Minnesota and Wisconsin. One

*See Vol. IV, p. 14.

†See Vol. III, p. 56.

of these was Erik Norelius of Hudiksvall. They were attached to the antinomianism of the Finnish pastor, F. G. Hedberg, and to the Evangelical laymen's mission of C. O. Rosenius* in Stockholm. Some of these "new readers," such as E. Norelius, remained faithful Lutherans through their contact with Esbjörn; while others, such as the Palmquist brothers, joined the Baptists. E. Norelius** was ordained in 1856. He was president of the Synod 1874-81 and 1893-1911, and died in Vasa, Minn., 1916. L. P. Esbjörn returned to Sweden in 1863, after he had been for three years professor of theology and president of the Synod's theological seminary which was then located in Chicago.†

Many Norrland "readers" have joined the Augustana Synod and have been a conservative element in it, though they received with mistrust the church hand-book of 1809; the catechism of Lindblom and the hymnal of Wallin of 1819. Changes were made in this church hand-book from the very beginning of the Synod's activity, and the hymnal of Wallin‡ was authorized in 1864, in harmony with the action of the Synod at its previous meeting, in the Thomander-Wieselgren edition. Pastors T. N. Hasselquist and Erland Carlsson used Provost H. Schartau's§ catechism instead of Lindblom's in their confirmation instruction until the congregations of the Synod secured the first catechisms of their own, "Luther's Small Catechism with selected Scriptural sentences."

From Norrland there came in 1855 many persons who settled in Minnesota and later also in Michigan, and who were influenced by the so-called Laestadianism (named after Pastor L. L. Laestadius of Pajala) which at first exhibited a legalistic, but later, a more Evangelical, piety. Many of them proved to be a blessing among us; for

*See Vol. II, p. 37, and Forsander's *Life Pictures*, p. 132.

**See Vol. I, p. 39.

†See Vol. III, p. 17.

‡See Vol. V, p. 41.

§See Forsander's *Life Pictures*, pp. 116 and 123.



H. SCHARTAU.

example, P. Beckman, who here became a true Lutheran and, having been a lay-preacher in Sweden, was ordained in 1859.* The Laestadians in Sweden required individual confession and unconditional absolution; but here they were satisfied when the form of absolution of the Swedish Church was modified, and in this changed form was

*See article in this volume entitled: Three Noble Pioneers.

officially adopted at the Synodical meeting in Andover in 1870; in which form it has remained in use among us ever since.

In 1850 several large companies of immigrants came to Galesburg, Ill., where Pastor L. P. Esbjörn organized a Swedish Lutheran congregation. This church called as its pastor, T. N. Hasselquist,* who accepted the call and arrived there in 1852. He belonged to that free-churchly-minded circle which later organized the Christianstad Tract Society. As president of the Synod, 1860-70, and professor of theology and president of Augustana College and Theological Seminary from 1863 to his death in 1891, Hasselquist, the Patriarch of our Synod, was a churchly, orthodox pietist with a special liking for the Biblical theology of A. Bengel and M. F. Roos.

Also the Rev. L. P. Sellergren's Evangelical preaching and care of souls have had their influence on the development of the Augustana congregations through the "readers" who emigrated from Elghult and surrounding parishes in eastern Småland, coming to Illinois in 1852 and uniting with the Synod, and who had been impressed by him. The most prominent representatives of this pietistic tendency was Sellergren's pupil, Pastor Erland Carlsson,** who during the years from 1853 to 1875 served the Immanuel congregation in Chicago with blessed results and in a zealous missionary work. He succeeded J. Swensson as pastor of the Andover congregation 1875 to 1887, was president of the Synod 1881 to 1888 and died 1898.

Hoofianism, with its emphasis on the distinction between "children of God" and "children of the world" was a spiritual movement which originated with J. O. Hoof, who died in 1839 as assistant pastor in Svenljunga near Borås. This tendency was transplanted through emigrants from Vestergötland and northwestern Småland first to Chicago in 1852 and afterwards to Rockford and St. Charles. The Hoofians were the oldest branch

*See Vol. I, p. 9.

**See Vol. VII, p. 43.

among the Swedish Lutherans in these towns and under the wise Evangelical ministrations of Pastor Carlsson they abandoned their outward peculiarities and became generous and serious members of the congregations.

The best representative of Hoofianism in our Synod was Pastor Jonas Swensson,* who came to the Swedish Lutheran congregation in Hessel Valley, Pa., in 1856 and was later pastor in Andover, from 1858 till his death in 1873. Pastor Swensson has himself told of his spiritual connection with Hoof which occurred through his mother, (a sister to the mother of Bishop M. Johanson), who diligently heard Hoof's preaching, and through Arvid Sakrison, the lay-preacher, who was Hoof's disciple and the human instrumentality through whom Swensson was converted. Pastor Swensson inherited the confidence of Hoof's followers, "Friends of Jesus," in Unnaryd, where he was a faithful and beloved shepherd before his departure to America, where he afterwards served as a true and devoted Evangelical pastor with great blessing. Among the founders of the Synod there was, during the first decade, none more conservative in regard to conducting the public services than Jonas Swensson, besides Pastor O. C. T. Andrén,** who came from the diocese of Lund and was a faithful pastor in Moline, Ill., 1856-1860, when he returned to Sweden. Jonas Swensson was the president of the Augustana Synod from 1870 to his death in 1873.

From Pastor P. A. Ahlberg's Colporteur School, located at first in Ahlsborg, Småland, and afterward in Örebro, there came many members, and some of these, after continuing their studies here, later became pastors in the Synod. The first of these was G. Peters,† who came in 1859, and was ordained at the organization meeting of the Synod in Clinton, Wisconsin, in 1860, carrying on a faithful and successful work in Moline and Rock-

*See Vol. VI, p. 36.

**See Vol. V, pp. 24 and 30.

†See Vol. II, Foreword and Historical Note.

ford. Other "Ahlbergites" came later to attend the Synod's Seminary at Paxton and became faithful Evangelical pastors in our Church; for example, S. P. A. Lindahl, who became the editor of *Augustana*, and many others. During the great emigration from Sweden in the famine years 1869 and 1870, there came to the congregations in Illinois, Minnesota, Iowa and other states, many who were of a serious Christian spirit, and who had been powerfully influenced by this spiritual movement. Because they were accustomed to give generously towards mission work, they also became active and sacrificing members of the congregations in the Synod. The same can also be said of the Evangelical National Institute (*Evangeliska Fosterlandsstiftelsen*), a society organized in Stockholm in 1856 for the purpose of carrying on home and foreign missions. The Augustana Synod stood in friendly, though independent, relation to this organization, contributing to its mission work in Africa until the time when we began our work in India. Pastor P. J. Swärd, a pupil of Prof. W. Rudin, was the seamen's missionary of the Society in Brooklyn, and soon joined the Synod; whose president he was from 1891 to 1899, when he returned to Sweden. Many immigrants from middle and northern Sweden, who had been awakened by the Society's colporteurs, united with the congregations of the Synod, while others of them united with the so-called Mission Friends.

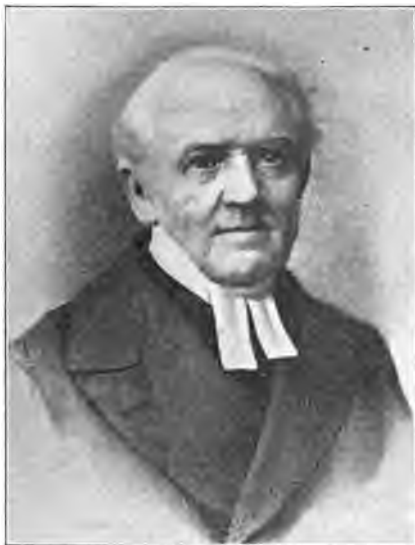
In 1868 there came from Vermland many immigrants who settled in Kansas; and with a company of free-churchly-minded friends, who confessed themselves as believing Christians, there came, in the following year, that zealous lover of the Kingdom of God, O. Olsson, pastor in Synnebo. They joined the Synod in 1870; but soon Pastor Olsson discovered in Lindsborg that, (as he once said in a sermon at the Synodical meeting held there in 1892,) it was not sufficient to build any congregation on the confession of friends about themselves that they were God's believing children. The Waldenströmian denial

of Christ's vicarious atonement bitterly divided this circle of friends. O. Olsson with the other faithful Lutherans built their faith on the solid ground of God's Word and became, after some trials, a blessing to the Synod. During this doctrinal controversy and afterwards, as theological professor in Rock Island, Dr. Olsson preached in many of the congregations of the Synod persuasively and with enthusiasm on Christ's vicarious and all-sufficient sacrifice of atonement. He was the successor of T. N. Hasselquist as president of Augustana College and Theological Seminary until his death in 1900, and is esteemed as one of the fathers of the Synod.

From southern and southwestern Sweden there came during that time many persons who were attached to the trend of thought named after Provost H. Schartau, who died in Lund, 1825. Most of them became faithful and churchly members of the Synod's congregations and opposed all forms of Christianity based on sentimentalism and hyper-evangelicalism.

To the Church of Sweden the Augustana Synod has stood in a friendly but independent relation, and has received therefrom many believing members and both temporal and spiritual support. Affection for the mother Church was strengthened through the visits of Bishop Gez. von Scheele at the jubilee festival held in Rock Island in 1893, as the representative of the Swedish Church, and again in the same capacity in 1901, and at the Synod's fiftieth anniversary in 1910. Dr. T. N. Hasselquist's visit to Sweden in 1870 was also a great gain, partly because the pastors of the Swedish Church became better acquainted with conditions in the Synod and partly because Dr. Hasselquist brought home with him more love to the mother Church; for example, for its deaconess institution in Stockholm and the Christian student mission societies in Uppsala. This new attachment was strengthened by succeeding visits; for example, that of Dr. Erland Carlsson in 1873, and from Sweden in 1910 by Dr. P. Pehrson as representative from the General Swedish Pastors' Union.

Dr. P. Fjellstedt* and Dean P. Wieselgren* in Göteborg did not originate any special spiritual tendency in the Swedish Church, but they should not be forgotten as they exerted a good influence on the members of the Synod. After his return to Sweden in 1843 P. Fjellstedt



P. FJELLSTEDT.

devoted nearly all his time to visiting different congregations and as publisher of missionary papers, serving also as teacher in the Mission Institute founded in 1846 at Lund for the purpose of awakening his countrymen to a lively interest in foreign missions. At Hasselquist's request Fjellstedt extended calls to Pastors Erland Carlsson, Jonas Swensson and O. C. T. Andrén for our congregations, and through him there was aroused in many

*See Forsander's *Life Pictures*, pp. 142 and 151.

...missions. From
...the Synod received
...have more become good
...Fielstedt may be
...Vesetgren. This cham-
...encouraged the fathers of



PER WIESELGREN.

the Synod with his expressions of good-will, and urged them to faithfulness in the service of temperance and missions and advised his emigrating countrymen to unite with the congregations of the Augustana Synod.

This Synod has recognized the truth in Dr. Hasselquist's words on Eph. 4: 14: "We find that some ministers of the Word of God are expressly endowed as men of repentance, who, powerfully holding forth

the deep contents of the law of God and His just and severe punishment of transgressors of the law, are powerful John the Baptists crying in the wilderness of the world. Others seem only to have power to preach about the crucified Saviour and to paint the unmerited grace in Christ for sinners, as we all are. Some preach the Word from overflowing hearts and with such a spirit and ardor, that some gift of New Testament prophecy is noticed in them. Others have the gift of teaching, and thus their sermons become full of our Lord and Saviour's knowledge, leading and nourishing the inward man. Of these gifts one passes readily over into the other by degrees and in time. In all of them the Lord will make Himself known and will work through them; but men often esteem the one above the other, and thereby oppose the blessings of the different gifts. It is important that we acknowledge the gifts of the Holy Ghost in all."

Our attempt to depict some of the religious movements in Sweden during the previous century in a short but faithful way could, of course, not be exhaustive. Also only such movements have been mentioned as have had an influence on the Augustana Synod. The Synod and its individual members have much reason to thank, first of all, God, but also our mother Church for that heritage and the nurture which we have received through the grace of God.





Gustavus Adolphus College

1862—1922.

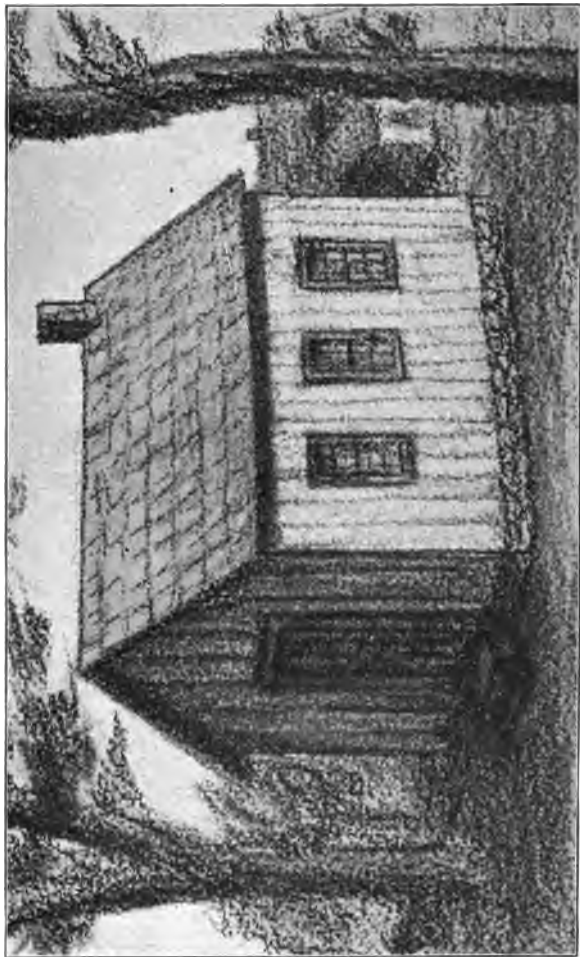


THE celebration of the sixtieth anniversary of Gustavus Adolphus College at the meeting of the Minnesota Conference, held May 16-22, 1922, at St. Peter, Minnesota, served to call the attention of the entire Synod to the noble work done by this institution. In grateful commemoration of the labors and devotion of our pioneer pastors and laymen in Minnesota this brief sketch of the history of the college is inserted here.

ST. ANSGAR'S ACADEMY.

The stream of immigration early turned towards Minnesota, which attracted the tillers of the soil with its great prairies, its lakes, pine forests and northern climate. Little by little this state has become more thickly settled by Swedes than any other in the Union.

The Minnesota Conference was organized at Chisago Lake in October, 1858, by five pastors and thirteen congregations. The demand for teachers increased rapidly and the common educational institution in Chicago could not supply enough help to carry on the work. It was also too far away for those in Minnesota who desired to, or should be encouraged to, study. In October, 1863, the Minnesota Conference, therefore, resolved at its meeting in East Union: "Inasmuch as the need of teachers in



THE FIRST HOME OF GUSTAVUS ADOLPHUS COLLEGE.

The first home of G. A. C. was the little pioneer church at Red Wing, Minn. This building, erected in 1866, the first Swedish church in Minnesota, was twenty-six feet wide, thirty feet long and twelve feet high. It was built of boards set on end and was never painted. Though of humble appearance it was of great service to the poor immigrants and served as their house of worship and rallying center for many years. Father Heyer also organized the German Lutheran Synod of Minnesota in it.

our congregations is so great that we cannot endure it any longer, we, therefore, resolve that Brother Norelius be requested to undertake the instruction of such young people as the congregations can send to him, that through such instruction they may be fitted to teach school in Swedish and English." In a little house in Red Wing, Minnesota, the work was begun at once. During the fall term Dr. Norelius was the only teacher and J. Magny the only student. During the following spring term ten additional students were enrolled.

The Synod was informed of this action at its meeting in Chicago in 1863, and adopted the following resolution: "The Synod will gladly receive the newly established school in Minnesota in case it is placed in the right relation to the Synod." A committee, consisting of E. Norelius, Erl. Carlsson, A. Jackson, Nils Olsen and Delegate H. Olson, was appointed to present a draft of a constitution at the same meeting. This constitution points towards a control exercised over the school by the Synod, which if it were carried out fully would involve a "General Board of Education," similar to those found in the Norwegian and German Lutheran synods.

Pastor A. Jackson, who was acting as missionary to those congregations whose members had been scattered and some of them killed in the Indian uprising in Kandiyohi county, had been elected as teacher by the Conference, and his election was approved by the Synod. In consequence of a vote taken in the congregations in Minnesota the school was moved to East Union, three miles from the railway station of Carver, in the fall of 1863. Several Swedish soldiers of the 9th regiment of Minnesota Volunteers had donated five acres of land for school purposes at this place. The old church was moved to the school grounds and was remodeled into a school-house, which still stands. Pastor A. Jackson held the position of teacher and rector during the years 1863-72 and 1874-76. During 1872-74 Pastor J. J. Frodeen was the president. When the new school was incorporated



ST. ANSGAR'S ACADEMY AT EAST UNION, MINT

in 1865 it was given the name "St. Ansgar's Academy," in memory of the one thousandth anniversary of the death of the Apostle to the North, Ansgar. A large percentage of the members of the school gave themselves to the service of the Church, and continued their studies at the Synod's Seminary. At the Synodical meeting in Rockford it was resolved to contribute \$100.00 a year to the salary of Pastor Jackson.

The average yearly attendance of students while the institution remained at East Union was 54. The roll shows a total attendance of 700 students for the period. Among these may be mentioned Dr. M. Wahlström, ex-Governor John Lind, Judge A. Holt, Major John Lundeen, and many pastors, such as Paulson, Cavallin, Randahl, and others.

Up to and including 1875 yearly reports of the school's activities were sent to the Synod. The beginning of the library of St. Ansgar's Academy is described in the following manner in the report of 1865: "One of the pupils who was attending the school in order to prepare himself for the service of the Church, was called into the military service, and died in a hospital. Before he died, he willed his books to the school, which books have been set aside by the Minnesota Conference as the beginning of a library for the school." In 1868 Rector Jackson's report contained the following item: "Instruction has been given in the usual subjects: church history, religion, Swedish grammar, English grammar, U. S. history, geography, arithmetic, writing and singing. A melodion has been purchased for the school during the year with the voluntary contributions received from some of our congregations, and lessons in music have been given to some of the students by J. Lindstrom (of Paxton)."

When Pastor A. Jackson resigned from the position of rector of the school in 1872 he thus addressed the Synod: "As this is certainly my last yearly report to the Conference as president of the institution, may I be permitted to review briefly the work of the decade since the fall of



GUSTAVUS ADOLPHUS COLLEGE IN 1905.

1862, when a few youths were gathered in Red Wing in order to be trained for some form of service in the Church under the guidance of Pastor Norelius. Among the young men who during this time have received instruction and who are listed in the register of the school there are 32 who have decided to enter the service of the Church. Six of these are ordained as pastors. Eleven have engaged in more or less important work in our congregations. Four are at our school in Paxton, being trained for their life-calling. The result of this ten-year period of work seems indeed to be small and insignificant; but we must not forget that these years were the youthful and preparatory years of the school, and in addition we must remember that not even yet have we gotten rid of many of the unfavorable conditions and circumstances under which we have worked. If we consider these things we will indeed find reasons for thanking God for what has been accomplished, and for looking into the future with hope."

The financial affairs of the school were also the cause of concern and solitude. Pastor P. Carlson tried to solve the problem of an endowment fund by setting up a flour-mill which was expected to produce a regular income for the school. But after a fairly good beginning had been made the competition of the great flour mills of Minneapolis proved too strong, and the institution's mill had to close.

In the last report to the Synod in 1875, we read: "Important changes in regard to this school have been made. At the last meeting of the Conference it was resolved to close the St. Ansgar's School at Carver and to begin a new school in St. Peter. The St. Ansgar's board of directors was dissolved and the charter of the school was annulled. The accounts of St. Ansgar's School were turned over to the new school-board."



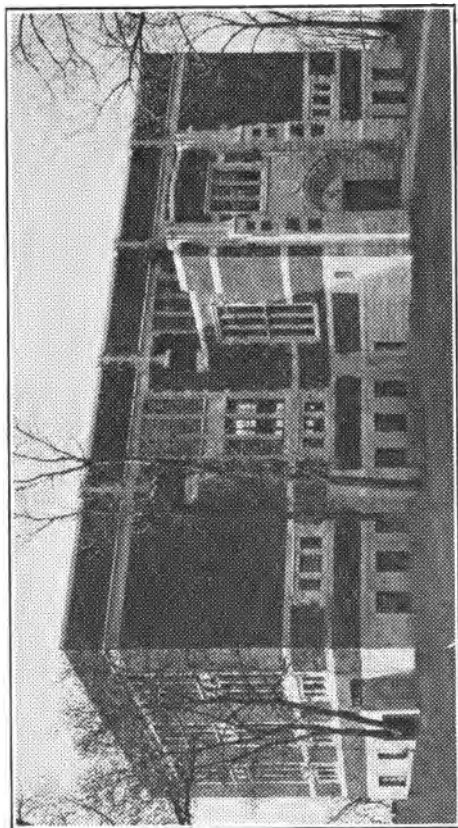
VIEW ON THE CAMPUS OF G. A. COLLEGE.

THE ST. PETER PERIOD.

At the meeting of the Minnesota Conference in 1873 it was resolved to move the school or to found a new one. The Conference accepted an offer of \$10,000, which was made from Minneapolis, where it was proposed to locate the school near the state university. The board, however, did not dare to carry out the resolution on account of the unfavorable conditions in the business world, whereupon the citizens of St. Peter took the opportunity and came with a similar offer, which was regarded as more satisfactory. The conference accepted the same and began the erection of the new school building in 1874. The new school corporation, which consisted of pastors of the Minnesota Conference and was called "the Swedish Lutheran Board of Education," now began the educational work, and the new school was opened in the fall of 1876, and received the name Gustavus Adolphus College. Professor J. P. Nyquist served as rector during 1876-81 and was succeeded by Professor M. Wahlström (1881-1904). Dr. P. A. Mattson was president from 1904-1911. Dr. J. P. Uhler was acting president from 1911 to 1913, being followed by Dr. O. J. Johnson, who is the present incumbent of the office.

In 1904 the Conference decided to make St. Peter the permanent home of the school, thus putting an end to efforts, extending over several years, to move the institution to the twin-cities.

Already in 1887 the scope of the school was enlarged by the addition of a school of music and a school of commerce. In 1890 the institution had developed into a full college and in that year the first baccalaureate class was graduated. A school of pedagogy was added in 1893. A modern auditorium was erected in 1905, a ladies' dormitory (called Johnson Hall, after Governor John A. Johnson, who was largely instrumental in raising the funds for its erection in 1910), and a fine gymnasium in 1922. An endowment fund of \$250,000.00 was raised in 1914, and



NEW GYMNASIUM, COMPLETED IN 1922.



JOHNSON HALL, ERECTED IN 1910.

a campaign to raise an additional \$400,000.00 is now in progress.

During these sixty years the institution has held steadily to its purpose of providing the young people of the Minnesota Conference with the opportunity of securing a Christian education and of training young people for greater influence in the Church and in the state. In doing this Gustavus Adolphus College has been richly blessed and in turn has been a blessing to the Church and to the nation. The entire Synod joins in well-wishes for the continued success and progress of this, her second oldest educational institution.





Three Noble Pioneers



NINETEEN hundred and twenty-two is the one hundredth anniversary of the birth of three of the Augustana Synod's pioneer pastors.

The first of these, in length of service, was Peter Beckman, born in Enånger parish, Helsingland, Sweden, Dec. 16th, 1822. He was the son of poor parents but received that which was better than riches from them, namely, a good Christian training. At the age of thirteen he was apprenticed to a tailor. Here he had so much his own way that he fell into many errors, but at the same time he had a tender conscience which gave him no rest. At the age of eighteen, under the preaching of a pietistic pastor, he was awakened to a more serious life. He remained in a restless condition spiritually, however, until he was about twenty-four years old. One day while reading a hymn in the paper called "The Pietist" he realized for the first time what trust in the merits of Jesus Christ meant. This was an important milestone in his life.

He had read a great deal and was therefore fairly well educated. As a consequence he was called to be assistant teacher in the parish school, and in 1847, two years later, he became head teacher. He began to preach in conventicles and had much success in his work. In 1854 he married, and in 1856 he came to America, settling in Red Wing, Minn. Conditions were then very primitive and

he was soon called on to preach to the scattered Swedish settlers. His first field of labor was Stockholm, Wisconsin. In 1857 he was licensed to serve as pastor by the Synod of Northern Illinois. His next charge was Spring Garden and Cannon River in Goodhue county, Minnesota, where he remained ten years. In 1859 he was ordained. The pastor's calling in those days was not rewarded very highly. His salary was supposed to be \$250 a year, but was seldom paid in full. In consequence there was much hardship in the pastor's home.

After several preaching tours he settled in Kandiyohi county, where he considered himself the traveling pastor for the whole territory. He founded the following congregations: Atwater, Swede Grove, Mamrelund, Beckville, Svea, Christine; and in Renville county: Sacred Heart, as also Strömbäck in Chippewa county. This work was accomplished against great difficulties, but in spite of all obstacles he persevered, and planted the church in still more distant territories. In 1876 he went to Swift county where he organized congregations, built churches and prepared the way for the coming of settled pastors. He had the missionary spirit in his veins, and did a truly apostolic service to his scattered countrymen. At the age of eighty years the grand old pioneer pastor moved to Idaho, where he had a son living. Though beginning to feel the effects of old age, especially the affliction of deafness, he served the little congregation in Troy for many years, and was called to his eternal rest January 21st, 1915, at the age of ninety-two years.

* * *

Pastor Peter Carlson, the second of these pioneers, in length of service, was born in Hjortberga parish, diocese of Kronoberg, December 7th, 1822. His parents also were poor. He received no schooling, and but indifferent instruction at home and in the confirmation class. At the age of fifteen the lad's father became blind, and he worked at carpentering to support the family. When he was con-

firmed at the age of sixteen his conscience troubled him, and he felt himself an unworthy guest at the Communion table. The following year he attended the services of the House of God faithfully and was deeply impressed. For four years he led a consistent Christian life, but at the age of twenty-one a period of indifference and worldliness set in and held him in its grip for six years. Then, in 1849, he was awakened through the preaching of a layman, a follower of Pastor Hoof and a "Nohrborgsläsare." From that time on he was a strict pietist and soon began to preach at their meetings with conviction and success.

In 1854 he and his wife came to America, settling in St. Charles, Illinois. The cholera was then raging there and half of the immigrant company died of the disease. His first employment in America consisted of caring for the sick and burying the dead. Immediately thereafter he and his wife became sick with ague. Their little surplus of money had been loaned to neighbors, and now they were in want. Late in the fall they moved to Geneva, where their condition was no better. At this time they regretted having come to America, and longed to return to Sweden. But soon things looked better again. They met Pastor Erland Carlsson and enjoyed his preaching and his kind helpfulness. At a very small salary Peter Carlson became a traveling agent or colporteur for the American Bible Society in 1856. For a year and a half he was almost constantly traveling in Illinois, Iowa, Wisconsin and Minnesota, selling books, holding religious meetings, doing personal work and visiting the indifferent. During this time he suffered from poverty, sickness, spiritual conflicts and other trials.

Through the influence of Dr. Norelius he was called by the United Conference to work in Carver, Minnesota. Late in 1857 he began his fruitful labors there with earnestness and joy. When a congregation was organized there he was called as the pastor. Though he had little opportunity to secure a formal education he had never-

theless been a diligent student of the Bible, of Luther, Arndt, Roos and other theologians. He also stayed for some time with Pastor Erland Carlsson to learn the most necessary elements of the ordinary public school course. In May 1858 he was licensed to serve in the pastoral office and in the following year he was ordained. He served the congregation in Carver and also the churches in East and West Union, which he organized, for twelve years, and later, East Union alone, for ten years. During these twenty-two years he carried on an almost incredibly great work under the greatest privations and difficulties. In the beginning he had no fixed salary, receiving only what was voluntarily contributed, and that was barely enough to sustain life and to provide clothes of the most meager sort. The rough habits and coarse sins of frontier life had to be combatted, all of which he did with patience and through the faithful preaching of God's Word. Under his leadership the Christian graces grew in the community, and it has been said that no other parish has furnished as many pastors to the Augustana Synod as that one.

Not only did he labor in the Carver settlement. He often made extensive pastoral tours among the scattered settlements of immigrants, Norwegian and Swedish. Thus he covered the greater part of Minnesota, organizing not less than nineteen congregations. For these services he received hardly any remuneration. He used his own horse and carriage when he rode, but most of the traveling was done on foot; for those were the days of few if any railroads and few good roads. On one nine-hundred-mile trip of this sort his only collection amounted to one dollar. He had many adventures and narrow escapes from death.

In consequence of his exposure and the effects of his burdensome duties his health broke down. In 1871 he received leave of absence for one year, and visited Sweden. During this trip he preached in thirty churches of the diocese of Växjö and also in other places. The visit

restored his health so that he was able to continue for seven years more as pastor at East Union. In 1879 his health gave way again, and he undertook a missionary journey to the west coast, visiting the scattered Swedish settlements in Oregon, Washington and Idaho. The intention was that he was to do this work for one year; but, instead, he continued it for eighteen, and laid the foundation of the work of the Columbia Conference, and to some extent also of the California Conference. From 1886 to 1892 Moscow, Idaho, was his home, and the center from which his mission journeys radiated. He regularly visited five congregations, which he had organized in that territory, and twenty preaching places. In 1892 he severed his connection with the Moscow field and began traveling mission work in new territory further west. He suffered much from sickness, and in 1897 was so seriously afflicted that all thought it would be his last illness. He recovered, however, and was called to be house-pastor at the deaconess institute in Omaha, where he served for twelve years more. While on the west coast he organized thirteen congregations, which, together with the nineteen organized in Minnesota, make a total of thirty-two congregations which are a monument to his services as a missionary pastor. His last years were filled with suffering, but he was always cheerful and full of faith. He died at the age of eighty-six years, and was buried in Moscow, Idaho.

* * *

Pastor John Johnson (Johannes Jönsson) was born July 21, 1822, in Åkarp, diocese of Kristianstad, Sweden. Very little is known of his early life, except that he had practically no schooling as a child, and that he was brought up in the country. He lived in the parish served for some time by Dr. Hasselquist in Sweden and was greatly attracted to him. For some time prior to his coming to America (1851) he owned a farm near the village

of Slättaryd. In 1846 he married Miss Johanna Bengtsdotter, who survived him by many years.

Though having no educational advantages as a child, he taught himself to read and write in later years and became a well-read man; having given special attention to law, political and historical questions and reforms. Occasionally he acted as legal representative for his neighbors and was successful in such efforts. He was always interested in, and took an active part in Church affairs.

On coming to America, whither his brother had preceded him, he settled at Knoxville, Ill., where he soon bought a small farm. From the start he took an active part in political and Church affairs. During the cholera-year 1854, when a religious awakening swept over the pioneer settlements, he became seriously interested in the great question of salvation. He often conducted the church services in the absence of Dr. Hasselquist; and also, in company with Nils Randan, led devotional services in private houses. He had a ready tongue and the ability to express himself impressively and clearly. It was, therefore, not surprising that Dr. Hasselquist and others should urge him to devote himself to the service of the Church. He began to study privately with Dr. Hasselquist, at the same time making occasional preaching tours through the surrounding country. In 1856 he made a missionary trip into Minnesota, an account of which was published in "Hemlandet" at the time. He wrote well, and composed a good deal of poetry.

When a vacancy occurred in the pastorate at Princeton, Ill., he was prevailed upon to accept a call to serve that congregation, and there he preached, after his ordination in 1860, until 1865. During these years symptoms of the disease, which led to his early death, began to appear; and in consequence we find him doing but little pastoral work after that time. He served as pastor at Farmersville in 1872-73, and during most of the rest of the time, until his death in 1882 in Moline, he was in very poor health. When his condition permitted he took an active part in

social reform work and in political affairs. The question of slavery was one in which he was deeply interested and he did much to bring his fellow countrymen to the ardent support of the Union cause.

* * *

All three of these pioneers are examples of the great amount of useful service which can be rendered by men who may be greatly handicapped in so far as special training for the work is concerned, but who have a mighty faith in God and a great love for their fellowmen. We rejoice that God permitted them to labor in His vineyard here in America, and we pray that their devotion may kindle our enthusiasm for the upbuilding of our beloved Zion.



Map Showing the Conferences and Mission Districts of the Augustana Synod

(See next page)

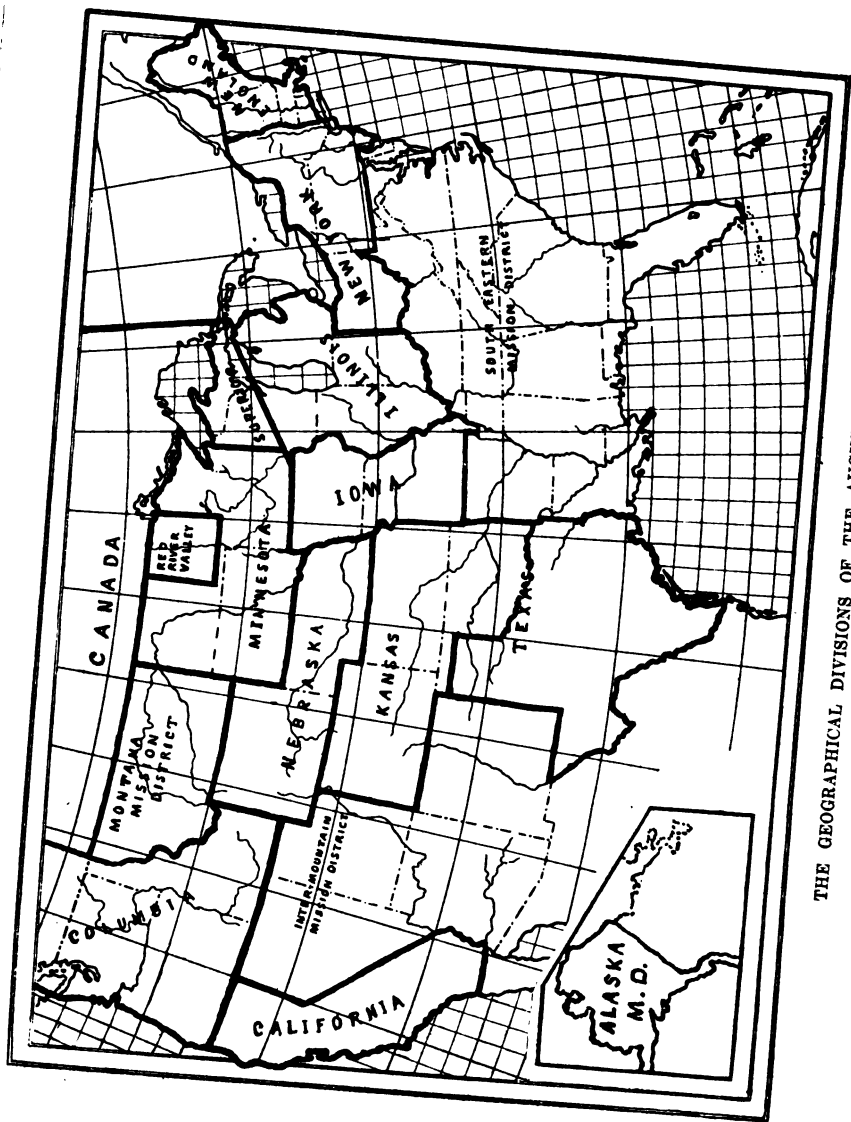
The thirteen conferences of the Synod, in the order of their organization, are as follows:

1. ILLINOIS—Ill., Ind. and parts of Mich., Wis. and Ia....	44,216 com.
2. MINNESOTA—No. and So. Dakota and part of Wisconsin	57,221 "
3. IOWA—Iowa and Missouri	14,426 "
4. KANSAS—Kansas, Okla., Colo. and part of Missouri....	10,201 "
5. NEW YORK—New York, New Jersey, Pennsylvania, Ohio	20,579 "
6. NEBRASKA—Nebraska, Wyoming and part of So. Dakota	9,642 "
7. COLUMBIA—Wash., Ore., Idaho and British Columbia..	5,251 "
8. CALIFORNIA—California	2,822 "
9. SUPERIOR—Northern Michigan and N. E. Wisconsin....	8,246 "
10. NEW ENGLAND—All the New England states.....	19,459 "
11. RED RIVER VALLEY—Parts of Minnesota and N. Dak..	8,520 "
12. CANADA—Ontario, Manitoba, Saskatchewan, Alberta....	1,421 "
13. TEXAS—Texas	2,049 "

The Mission Districts are:

1. INTERMOUNTAIN—Utah and part of Idaho.....	484 "
2. MONTANA—Montana	551 "
3. SOUTH EASTERN—Alabama and Florida (Alaska)....	386 "

Total 206,477 com.



THE GEOGRAPHICAL DIVISIONS OF THE AUGUSTANA SYNOD.



The Augustana Synod

SOME LANDMARKS IN ITS HISTORY.

First congregation organized in 1848 at New Sweden, Ia.
First congregations united with Synod of Northern Illinois in 1851.

First theological student entered at Capital University, Columbus, O., in 1851.

First conference (Mississippi, now Illinois) organized January 6, 1853, in Moline, Ill.

First support given to Illinois State University at Springfield, Ill., in 1854.

First Scandinavian professor elected to Illinois State University in 1857.

Augustana Synod organized at Jefferson Prairie, Wis., June 5, 1860.

Augustana College and Theological Seminary opened in Chicago, Ill., September 1, 1860.

For sketches of the Synod's history see Vol. III, p. 47, and Vol. VI, p. 8, and "The Augustana Synod, 1860—1910," p. 13 sqq.

OFFICERS.

President: DR. G. A. BRANDELLE, 627—44th Street, Rock Island, Ill.

Vice President: DR. P. A. MATTSO, Hopkins, Minn.

Secretary: DR. JOS. A. ANDERSON, Boxholm, Iowa.

Treasurer: MR. K. T. ANDERSON, 917—19th Street, Rock Island, Ill.

Statistician: DR. V. I. VESTLING, Harcourt, Iowa.

GLEANNINGS FROM THE SYNOD'S MINUTES.

	1922	700	Increase	Decrease
1. Number of pastors	1,249	15		
2. Number of congregations	1,129	2		
3. Number of church buildings	635	9		
4. Number of parsonages	\$17,561,340.00	\$1,238,307.00		
5. Value of church property	206,477	2,396		
6. Number of communicants	293,777	2,205		
7. Baptized membership	5,015	26		
8. Infant baptisms (of members)	5,450	941		
9. Infant baptisms (of non-members)	330	1		
10. Adult baptisms	10,795	914		
11. Total baptisms	8,789	54		
12. Confirmations	6,307			
13. Added by letter	3,202			
14. Added by profession	18,358			
15. Total additions	5,072			
16. Losses by removal	2,380			
17. Losses by death	7,220	751		
18. Losses by dropping	2			
19. Losses by excommunication	14,674	10		
20. Total losses	* 3,684	1,194		
21. Excess of additions over losses	1.8%	184		
22. Percentage of growth for year	8,622	0.1%		
23. Parochial school pupils	11,069	273		
24. Sunday school teachers	85,872	606		
25. Sunday school pupils	\$1,029,109.50	4,563		
26. Contributions for benevolences	\$4.98	\$69,752.01		
27. Per capita contribution for benevolences	\$3,088,901.02	\$0.41		
28. Contributions for local expenses	\$14.96	\$6,771.14		
29. Per capita contribution for local expenses	\$4,128,181.71	\$0.14		
30. Total contributions	\$19.94	\$57,360.33†		
31. Per capita contribution for all purposes		\$0.55		

*This amount should be the same as *increase* under item 6. Evidently errors have been made in reporting the statistics. The true total of gains must lie somewhere between these two sums.

†There is a discrepancy here also, as the difference between *decrease* in item 26 and *increase* in item 28 should be the same as *decrease* in item 30.

The past year has been one of great activity, especially along the line of raising funds for our institutions. Besides the campaigns which were begun last year and are being finished up this year, the following institutions have begun drives this year: Upsala College, \$500,000, Illinois Conference hospitals \$250,000, Iowa Lutheran hospital \$150,000. The laymen's pension fund of \$500,000 was reported as having been completed at the time of the last Synod meeting.

In looking over the statistics of the Synod we note that there are five less congregations reported than were on the roll last year, in spite of the fact that we have 2,396 more communicants than we had a year ago and that quite a number of new congregations were organized. There have been some mergers of small congregations, and the dropping of several mission stations, together with incomplete reports, no doubt account for the apparent decrease in the number of churches.

The increase in the value of church property of \$1,238,307, or over 7%, is quite remarkable. It is no doubt an index of the increasing pride which our people take in their church homes. In spite of greatly increased building costs the churches of to-day are more generally built with an eye to beauty and appropriateness than ever before.

The increase in membership (the result as given in item 21 in the statistical table above was used. See note)—, 1.8%; is 0.1% less than last year, which shows that we are not gaining in proportion to our size. The larger an organization becomes the more rapid should be its gain, on the assumption that more persons will then be at work to increase the membership. We might infer that a great many of our members are not as active in winning souls as they should be.

The gain for the entire Lutheran Church of America last year was 2.5+%, or 0.6% more than that of the Augustana Synod. Last year our gain was just about the same as that of the United Lutheran Church, or 1.9%.

In his annual report to the Synod, Dr. Brandelle said

(Minutes, p. 23): "A great and far-reaching field lies before us. It is our duty to gather in the people of our blood in this great land. Thus far we have succeeded in gathering in only a small fraction of the great mass. We are beginning to wake up to a realization of our responsibility. May the Lord succeed in waking us up fully, and may He grant us both the will and the strength to work and to sacrifice without becoming weary. In the degree in which we increase in these labors, in that degree will we learn to love the work and to esteem it as a great privilege to be permitted to have a share in the upbuilding of God's kingdom among our people in this country."

The field for distinctively Swedish work is indicated by the following table, showing the number of persons, *born in Sweden*, located in each state and division of continental America.

NUMBER OF PERSONS BORN IN SWEDEN AND RESIDING IN THE SEVERAL STATES, ALASKA AND CANADA, ACCORDING TO THE U. S. CENSUS OF 1920. IN THE PARALLEL COLUMN ARE GIVEN THE NUMBER OF COMMUNICANT MEMBERS OF THE AUGUSTANA SYNOD RESIDING IN THE SAME STATES.

State or Division.	Residents of Swedish Birth.	Communicants of Aug. Synod
Alabama	748	127
Arizona	331	0
California	31,925	2,822
Colorado	10,112	1,650
Connecticut	17,697	7,519
Delaware	316	0
District of Columbia	481	20
Florida	1,399	186
Georgia	299	0
Idaho	5,112	658
Illinois	105,577	36,733
Indiana	4,942	2,316
Iowa	22,493	14,197
Kansas	10,337	8,151
Kentucky	214	0
Louisiana	522	0

State or Division.	Residents of Swedish Birth.	Communicants of Aug. Synod
Maine	2,026	294
Maryland	630	47
Massachusetts	38,012	8,052
Michigan	24,707	10,965
Minnesota	112,117	55,085
Mississippi	247	0
Missouri	4,741	899
Montana	7,179	551
Nebraska	18,821	9,416
Nevada	545	0
New Hampshire	1,886	544
New Jersey	10,675	1,395
New Mexico	310	0
New York	53,025	8,755
North Carolina	170	0
North Dakota	10,543	2,431
Ohio	7,266	1,758
Oklahoma	931	63
Oregon	10,532	1,268
Pennsylvania	19,847	8,676
Rhode Island	6,542	2,802
South Carolina	133	0
South Dakota	8,573	3,299
Tennessee	305	25
Texas	4,536	2,049
Utah	6,073	223
Vermont	1,123	471
Virginia	664	0
Washington	34,793	3,463
West Virginia	0	0
Wisconsin	22,896	7,261
Wyoming	2,042	129
Alaska	1,688	48
Canada	32,000	2,245
	<u>658,942</u>	<u>*206,332</u>

Besides the Augustana Synod, the following Swedish church bodies are operating among the Swedish population of the United States:

Sw. Ev. Mission Covenant of America.....	29,164
Sw. Ev. Free Church	6,208
Swedish Baptists	32,329
Swedish Methodists	20,000

*The figures in this column were compiled from the parochial reports in the minutes of the various conferences.

Swedish Episcopalians	est. 1,800
Salvation Army	est. 8,000
Total	97,501
Augustana Synod	206,477
Grand Total	303,978

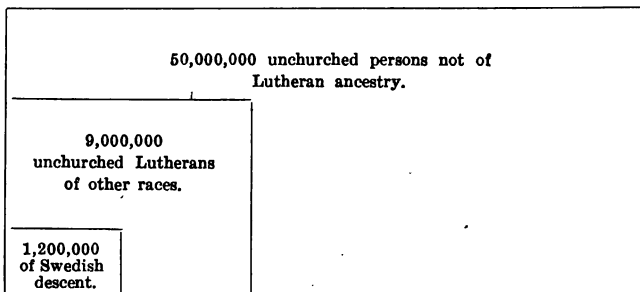
When we remember that probably more than half of these 303,978 church members are Swedes of the second and third generation, it is evident that the field for mission work in Swedish is still large.

It may also be of interest to mention at this place, the fact that, according to the new immigration law, 19,856 Swedes were allowed to enter the U. S. during the fiscal year 1921—22. It would be of the greatest interest to know how many of these have already been added to the Church, and how many of the 6,307 persons added to the Synod by letter and of the 3,262 persons added by profession, were from these immigrants.

However, our field includes also (and it is by far the larger portion of our field) those of Swedish descent, whose number we can only estimate, as there are no census figures available which would give us an accurate count of them. Some years ago it was announced by careful students of the subject that there were 1,600,000 persons of Swedish birth and descent in the U. S. and Canada. Allowing for natural losses and increases this number is now probably nearer 1,700,000 than the former figure. The number of adherents has also increased during the same period, so that we may safely say that there are to-day something like 450,000 adherents of the Augustana Synod and other Swedish churches, besides possibly 50,000 persons who have been absorbed into other churches. What number shall we say have been led to connect themselves temporarily with other churches because there may be no church of our Synod in their community, or because we are not conducting work in English in their community?—perhaps the majority of the remainder, some 700,000, let us say; for the Swedish people are naturally a religious people. This would still leave 500,000 without church con-

nection of any kind, which together with the 700,000 mentioned above would be a legitimate field for home mission work by our Synod.

Under the section devoted to the Association of English Churches we will have something to say about the progress of our English mission work. It is sufficient to add here that we must prosecute it with all vigor. Our field is even wider than the 1,200,000 people of Swedish descent; for it includes others of our household of faith who must be reached through the medium of the English language if we are to have a part in the work. It also includes the general unchurched population of America, and may be represented graphically as follows:



THE SYNOD'S FIELD AT HOME.

First, the Lutherans of our own blood. Second, Lutherans of other races. Third, our fellow Americans, not of Lutheran descent, and the alien races living among us, and including Negroes, Indians, Chinese, Japanese, etc.

In this connection it may interest the reader to hear what the editor of *The American Lutheran*, a Missouri Synod publication, has to say: "We must face the fact that the 'diaspora' work is about finished and that our nearest missionary duty and opportunity lies with the vast host of unchurched millions that make up the majority of an American citizenship. Whatever new changes and sacrifices the vigorous prosecution of this phase of missionary work may entail must be cheerfully borne. It is a case where sentiment must retreat before duty... The definite Scrip-

tural stand of Lutheranism cannot fail to make its impression. May God grant us clear vision to see and consecrated courage to grasp our opportunities."

Following is a table showing the additions by confirmation and the losses by "dropping" during the past ten years:

	Confirmed.	Dropped.
1911.....	8,525	6,648
1912.....	8,906	6,433
1913.....	8,066	6,316
1914.....	8,606	6,671
1915.....	8,400	6,403
1916.....	8,346	5,697
1917.....	8,004	5,959
1918.....	8,437	5,269
1919.....	8,293	5,526
1920.....	8,735	6,469
1921.....	8,789	7,220
	<hr/> 93,157	<hr/> 68,611

The number of confirmations has remained remarkably uniform during the ten years, while the number of persons dropped during the same period shows a considerable yearly variation, but a decided increase over the whole period. It is creeping closer and closer to the confirmation figure. The number of persons dropped during the ten years is as large as the combined communicant membership of the Iowa, Kansas, New York, Columbia, California and Superior conferences.

One of the brightest features of the Synodical statistics is the splendid gain of 606 Sunday school teachers and 4,563 Sunday school pupils for the year. This is very promising for the future. The decrease in parochial school pupils also seems to have received a decided check. For further statistics relating to the work of the Synod see the *Summary* following the review of the conferences. A new constitution was adopted by the Synod at its last meeting, the full provisions of which will be in effect at the next meeting.

A new conference has been added to the Synod's grand divisions by the dividing of the Kansas Conference into two bodies, Kansas and Texas. The various conferences will now be considered in the order of their organization.

THE CONFERENCES.

ILLINOIS.

Organized in 1853.

President, DR. PETER PETERSON, 2480 Orchard St., Chicago, Ill.

Secretary, DR. JOHN G. DAHLBERG, 3105 Carol Ave., Berwyn, Ill.

Treasurer, DR. F. A. JOHNSON, 900 N. 7th Ave., Maywood, Ill.

Field: Illinois, Indiana, and parts of Michigan, Wisconsin and Iowa. (See map of Synod, p. 74.)

Statistics: Ten districts, 135 pastors, 162 congregations, 44,216 communicants, 60,271 baptized members, 54 missions receiving aid to the extent of \$20,167.80 last year; per capita contributions to home missions \$1.22, to foreign missions 40 cents, to education \$1.41, to charity work 88 cents; total expenditures for all purposes \$973,146.13, an average of \$22.01 per communicant.

Institutions: Owned by the Conference: Augustana Hospital, Augustana Home for Aged, Chicago; Orphans' Home and Farm, Andover, Ill.; Salem Home for Aged, and Home and School for Orphans, Joliet, Ill. Owned by Chicago Inner Mission Society: Augustana Central Home (a hospice), Augustana Nursery and other inner mission agencies. Owned by the Rock Island Mission District: the Lutheran Hospital in Moline, Ill. Owned by congregations in Chicago: three hospices for young ladies. Augustana College and Theological Seminary, and the Augustana Book Concern, both synodical institutions, are located at Rock Island, Ill. Conference members are interested in maintaining a joint Lutheran Bible School in Chicago.

The Conference has a salaried president devoting his entire time to official work; and its official language is English.

One church and six parsonages were completed during the year. Four congregations were merged into two, two were dissolved, the members joining neighboring congregations. One new congregation was received and two were reorganized. The net increase in communicants for the year was 305, or 0.7%.

MINNESOTA.

Organized in 1858.

President, DR. P. A. MATTSO, Hopkins, Minn.

Secretary, REV. N. J. W. NELSON, Cloquet, Minn.

Treasurer, MR. OTTO LEONARDSON, 405—4th St. S., Minneapolis, Minn.

Field: Most of Minnesota, North and South Dakota and western Wisconsin.

Statistics: Twenty districts, 192 pastors, 349 congregations, 57,221 communicants, 81,880 baptized members, 58 missions, receiving aid to the extent of \$38,213.83 last year; per capita contributions to home missions 92 cents, to foreign missions 44 cents, to education \$1.02, to charity 86 cents; total expenditures for all purposes \$996,340.40, an average of \$17.41 per communicant.

Institutions: Orphans' Home, Vasa; Bethesda Hospital, Bethesda Deaconess Home, Bethesda Invalid Home, St. Paul; Bethesda Home for Aged, Chisago City; Receiving Home, and Home for Missionaries, St. Paul; Bethany Home for Orphans, Duluth; Gustavus Adolphus College, St. Peter; Minnesota College, Minneapolis. Owned by Augustana congregation, Minneapolis: Home for Aged, Home for Young Women, Orphanage and Mission Cottage. A new orphanage and invalids' home has been authorized near the Twin Cities, and funds are being gathered for an \$800,00 hospital building in St. Paul. Gustavus Adolphus College is raising an endowment and building fund of \$400,000. A Bible School, privately owned, is conducted in St. Paul. Conference members are also interested in a joint Lutheran Hospice, Inner Mission Home and Training School in Minneapolis. A Young Men's Lutheran Association in Minneapolis is planning a Home for Lutheran young men. The Civic and Commerce Association of Mankato, Minn., has presented a site of 11 acres to the Conference for a new Home for Aged.

The conference president is also the home mission board's Field Secretary, authorized "to care for vacant mission congregations, to begin work in new fields and to solicit

funds for missions." The minutes are printed in English as well as in Swedish.

Seven church buildings were added. Seven new congregations were received into the Conference. The net gain in communicant membership was 1,090, or 1.9%. A society for carrying on mission work in Alaska, Siberia and Russia has been organized by members of the Conference and other Lutherans.

IOWA.

Organized in 1868.

President, REV. OSCAR N. OLSON, 610 Court St., Sioux City, Ia.

Secretary, DR. V. I. VESTLING, Harcourt, Ia.

Treasurer, REV. S. H. NEWMAN, Burnside, Ia.

Field: Most of Iowa and Missouri.

Statistics: Seven districts, 52 pastors, 81 congregations, 14,426 communicants and 19,823 baptized members; 17 missions, receiving aid to the extent of \$11,427.68; per capita contributions to home missions \$1.17, to foreign missions 60 cents, to education \$1.71, to charity \$1.13; total expenditures for all purposes \$332,778.74, or \$23.07 per communicant.

Institutions: Owned by the Conference: Orphans' Home at Stanton, Ia.; Home for Aged, at Madrid, Ia.; Iowa Lutheran Hospital at Des Moines. Like the Illinois and Superior conferences it pays a larger fee to Augustana College and Theological Seminary than the other conferences because it has no institution of learning of its own, Augustana College being considered as the educational institution of these conferences. A subscription of \$150,000 for the Lutheran Hospital has been conducted during the latter part of 1922. The minutes are printed in the English language as well as in the Swedish. The Burlington and Ottumwa districts have been united under the name of the former. One new church and the new nurses' home at the Iowa Lutheran Hospital were completed and dedicated. The net gain in communicant membership for the year is 104, or 0.7%.

KANSAS.

Organized in 1870.

President, DR. A. W. LINDQUIST, 3004 East 30th St., Kansas City, Mo.*Secretary*, REV. A. S. SEGERHAMMAR, Smolan, Kansas.*Treasurer*, REV. JOHN F. AHLIN, Greeley, Colo.

Field: Kansas, Oklahoma, (Texas), Colorado and a small part of Missouri.

Statistics: Six districts, 50 pastors, 80 congregations, 12,550 communicants and 17,992 baptized members; 28 missions, receiving aid to the extent of \$7,105.79; per capita contributions to home missions \$1.21, to foreign missions 69 cents, to education \$2.32, to charity \$1.01; total expenditures for all purposes \$259,233.21, or \$20.61 per communicant.

Institutions: Owned by the Conference: Orphans' Home at Mariadahl, Kansas; Home for the Aged at Lindsborg, Kansas; Trinity Lutheran Hospital and Salem Home for Aged in Kansas City, Mo., and Bethany College, Lindsborg. Owned by Texas district: Trinity College, Round Rock, Texas. Owned by Augustana congregation, Denver: a Hospice and Home for Aged. Owned by the congregation in Colorado Springs, a Hospice. The Synod conducts a Seamen's Mission in Galveston, Texas. The Bethany Book and Printing Co. of Lindsborg, privately owned, does much of the conference printing and literature distributing, and is of great service to Bethany College. Within the bounds of this conference, at Denver, is located the joint Swedish Sanatorium, on whose Board our Synod is represented. One church, one parsonage, a Luther League hall and a new building for the Home for Aged at Kansas City, Mo., were erected. The net gain in communicant membership for the year is five, or 0.04%. The petition of the Texas district to form a separate conference was granted. See *Texas Conference*.

NEW YORK.

Organized in 1870.

President, DR. MAURITZ STOLPE, 217 East 49th St., New York, N. Y.

Secretary, REV. AUGUST S. PEARSON, Sheffield, Pa.

Treasurer, REV. OTTO O. OLEEN, 59 Prospect St., Ashtabula, Ohio.

Field: New York, New Jersey, Pennsylvania, Ohio, with missions in Baltimore, Maryland, and Washington, D. C.

Statistics: Nine districts, 62 pastors, 125 congregations, 20,579 communicants and 30,542 baptized members; 37 missions, receiving aid to the extent of \$9,373.37; per capita contributions to home missions 85 cents, to foreign missions 24 cents, to education \$1.16, to charity 30 cents; total contributions for all purposes \$444,209.55, or \$21.58 per communicant.

Institutions: Orphans' Home, Jamestown, N. Y.; Augustana Home for Aged in Brooklyn, N. Y.; Upsala College, Kenilworth, New Jersey. The latter institution is the common property of the New York and the New England conferences. The Synod's Immigrant Home is located in New York City. Upsala College is conducting a campaign for \$500,000 for the purpose of securing new buildings and a new location. Two churches and one parsonage were erected. One new mission was organized. There was a net loss of 57 communicants for the year.

NEBRASKA.

Organized in 1886.

President, REV. E. G. KNOCK, Wakefield, Neb.

Secretary, REV. F. J. ELLMAN, Bertrand, Neb.

Treasurer, MR. GUST MONTEEN, Wahoo, Neb.

Field: Nebraska, Wyoming, and one parish in South Dakota.

Statistics: Seven districts, 37 pastors, 54 congregations, 9,642 communicants and 13,694 baptized members; 14 missions, receiving aid to the extent of \$8,044.99; per capita contributions to home missions \$1.45, to foreign missions 63 cents, to education \$2.28, to charity 66 cents; total expenditures for all purposes \$294,359.30, or \$30.43 per communicant.

Institutions: Owned by the Conference: Orphans' Home, Stromsburg, Neb.; Luther College, Wahoo, Neb. At Omaha are located the following synodical institutions: Immanuel Deaconess Institute, Immanuel Hospital, Bethlehem Children's Home and Nazareth Home for Aged and Invalids. At Axtell, Neb., is located the Bethphage Home for Epileptics, Feeble-minded and Sufferers from Nervous Diseases. It is supported by members of the Augustana Synod. Arrangements have been made between the Deaconess Institute and the Conference whereby the Bethlehem Children's Home will care for all the orphans of the Conference and the Stromsburg Orphanage will be used by the Deaconess Institute as a Home for Aged. The minutes are printed in English and in Swedish. The 40th anniversary of Luther College will be celebrated in the fall of 1923. Three churches and two parsonages were built. The net gain in communicants for the year was 105, or 1.1%.

COLUMBIA.

Organized in 1893.

President, REV. C. R. SWANSON, 911 Stewart St., Seattle, Wash.

Secretary, REV. G. K. ANDEEN, 1424 W. Broadway, Spokane, Wash.

Treasurer, REV. V. G. OGBEN, 625 E. 8th St., Portland, Ore.

Field: Washington, Oregon, Idaho and British Columbia.

Statistics: Three districts, 26 pastors, 50 congregations, 5,251 communicants and 7,416 baptized members; 31 missions, receiving aid to the amount of \$10,888.37 (\$4,585.63 was received from the Synodical Home Mission Board); per capita contributions to home missions \$1.90, to foreign missions 41 cents, to education \$1.02, to charity 23 cents; total expenditures for all purposes \$111,769.93, or \$21.29 per communicant.

Institutions: Emanuel Hospital, Portland, Oregon; Home for Aged, Seattle, Wash.; Lutheran hospice for girls, Seattle, Wash.; Seamen's and Loggers' Mission, Seattle (Synodical). One parsonage, one hospice and a nurses' home for the hospital in Portland were erected. The net gain in communicants for the year was 47, or 0.9%. English as well as Swedish minutes are printed.

CALIFORNIA.

Organized in 1893.

President, DR. JULIUS LINCOLN, 2520 W. 7th St., Los Angeles, Calif.
Secretary, REV. A. P. G. ANDERSON, 1815—19th St., Sacramento, Calif.
Treasurer, MR. AUGUST JOHNSON, 3148—22nd St., San Francisco, Calif.

Field: The state of California.

Statistics: Three districts, 25 pastors, 21 congregations, 2,822 communicants, and 3,879 baptized members; 12 missions, receiving aid to the extent of \$6,958.95 (\$3,500 of this was contributed by the Synod's Mission Board); per capita contributions to home missions 69 cents, to foreign missions 48 cents, to education 95 cents, to charity 49 cents; total expenditures \$81,512.79, or \$28.88 per communicant.

Institutions: The Conference possesses an orphanage at Escalon. The Concordia congregation at Kingsburg owns a Home for Aged. The Synod maintains a Seamen's mission in San Francisco. The California Lutheran Hospital, at Los Angeles, is a joint Lutheran institution in which the Conference is largely represented. One church and three parsonages were erected. The net gain in communicants for the year was 334, or 1.4%.

SUPERIOR.

Organized in 1910.

President, REV. C. A. LUND, Escanaba, Mich.
Secretary, REV. AUGUSTUS NELSON, Manistique, Mich.
Treasurer, MR. GEORGE SKOGBERG, Luther Home, Marinette, Wis.

Field: Northern Michigan and northeastern Wisconsin.

Statistics: Four districts, 22 pastors, 65 congregations, 8,246 communicants, 12,956 baptized members; 20 missions, receiving aid to the extent of \$2,670.28; per capita contributions to home missions 51 cents, to foreign missions 39 cents, to education \$1.53, to charity \$1.38; total expenditures for all purposes \$135,912.44, or \$16.48 per communicant.

Institutions: Luther Home for Aged, Marinette, Wis. An orphans' relief fund is maintained. Together with the

Illinois and Iowa conferences this conference gives special support to Augustana College.

The minutes are published in English and in Swedish. One church and two parsonages were built. The net gain in communicants for the year was 82, or 1%.

NEW ENGLAND.

Organized in 1912.

President, DR. S. G. HÄGGLUND, 45 Brent St., Boston 24, Mass.

Secretary, REV. JULIUS HULTEEN, 311 Capitol Ave., Hartford, Conn.

Treasurer, REV. F. W. LINDSTRÖM, East Greenwich, R. I.

Field: All the New England states, with one congregation each in New York and in Montreal, Canada.

Statistics: Four districts, 47 pastors, 85 congregations, 19,424 communicants, 27,070 baptized members; 26 missions, receiving aid to the extent of \$8,020.01 (\$300 of this was contributed by the Synodical Mission Board); per capita contributions to home missions 53 cents, to foreign missions 19 cents, to education 85 cents, to charity 70 cents; total contributions for all purposes \$297,957.48, or \$15.33 per communicant.

Institutions: Orphans' Home, Avon, Mass.; Home for Aged, Worcester, Mass.; Upsala College, Kenilworth, N. J., which is owned jointly by the New England and the New York conferences. The Synod maintains an Immigrant and Seamen's Home in East Boston, Mass. The congregation in Worcester, Mass., has established a Bible school, called the Worcester Lutheran Bible Institute. One chapel and one parsonage were built. The net gain in communicants for the year was 302, or 1.05%.

RED RIVER VALLEY.

Organized in 1912.

President, REV. OSCAR O. GUSTAFSON, Elbow Lake, Minn.

Secretary, REV. CONSTANT JOHNSON, Evansville, Minn.

Treasurer, MR. AUGUST LUNDGREN, Warren, Minn.

Field: Parts of Minnesota and North Dakota.

Statistics: Four districts, 30 pastors, 96 congregations, 8,520 communicants, 12,500 baptized members; 26 missions,

receiving aid to the extent of \$7,784.08 (\$900 of this was contributed by the W. H. and F. M. Society); per capita contributions to home missions \$1.14, to foreign missions 35 cents, to education \$1.51, to charity 51 cents; total contributions for all purposes \$162,899.06, or \$19.12 per communicant.

Institutions: Bethany Home for Aged, Alexandria; and a Hospital, Warren, Minn.; Northwestern College, Fergus Falls, and North Star College, Warren, Minn.

Three churches and one parsonage were built. One congregation was added to the Conference. The net gain in communicants for the year was 164, or 2%.

CANADA.

Organized in 1913.

President, REV. O. PHILIP JOHNSON, Young, Saskatchewan.

Secretary, REV. N. L. MELANDER, Theodore, Saskatchewan.

Treasurer, MR. P. NELSON, 409 Dufferin Ave., Winnipeg.

Field: Ontario, Manitoba, Saskatchewan and Alberta.

Statistics: Four districts, 12 pastors, 54 congregations, 2,092 communicants, 3,742 baptized members; 29 missions, receiving aid to the extent of \$10,293.30 (\$6,921.10 were contributed by the Synod's Mission Board and W. H. & F. M. Society, \$1,000 being the donation of the latter); per capita contributions for home missions \$1.84, for foreign missions 26 cents, for education 25 cents, for charity 29 cents; total contributions for all purposes \$27,000.39, or \$12.91 per communicant.

Institutions: The conference owns a farm at Calder, Sask., and a book store in Winnipeg. A fund is being raised for the purpose of establishing an Orphans' and Old People's Home. This conference has the largest home mission field in the Synod and is also most under-manned. Though the work was actively carried on in all its branches, the reports show a net loss of 65 communicants for the year.

TEXAS.

Authorized in 1922.

At its last annual meeting the Kansas Conference authorized the separation of the churches in the state of Texas from the rest of the conference, and the formation of a new body, to be known as the Texas Conference. The Kansas Conference will aid the new body with an annual appropriation of \$1,500 for five years. No organization meeting has been held at the time of this writing. The new conference will have 2,049 communicants and 10 pastors. See *Kansas Conference*.

THE MISSION DISTRICTS.

The Synod as a whole is conducting home mission work in three districts, called "The Mission Districts," whose fields are as follows:

1. *Inter-mountain*, Utah and a few missions in Idaho.
2. *Montana*, the State of Montana.
3. *Southeastern and Alaska*, Florida, Alabama, Tennessee and Alaska.

On this territory there were during the year 13 pastors and a number of students employed. They served 25 congregations and 14 preaching places. The congregations have 1,421 communicants and 2,096 baptized members. The total contributions for all purposes were \$9,677.38. \$36,000 was used in the maintenance of the Synodical missions and the Swedish and English field secretaries, and \$19,000 was donated to the mission work of the Canada, California, Columbia, New York and New England conferences. The W. H. & F. M. S. contributed \$3,000 of the above total. \$8,000 was paid to maintain seamen's missions and \$2,000 for religious work at universities.

A *Church Extension Fund*, whose purpose is to aid struggling missions to secure church buildings, is administered by the Board. This fund now amounts to \$89,278.20. Most of this is at present loaned out to mission congregations, and is of great service wherever so used.

SUMMARY.

Conference.	No. of Missions.	Cost.	Per capita contributions to—				Aver. contrib.	
			H. M.	F. M.	Education.	Charity.	per com.	% Gain.
Illinois	54	\$20,167.80	\$1.22	\$.40	\$1.41	\$.88	\$22.01	0.7
Minnesota	58	38,213.83	.92	.44	1.02	.86	17.41	1.9
Iowa	17	11,427.68	1.17	.60	1.71	1.13	23.07	0.7
Kansas	28	7,105.79	1.21	.69	2.32	1.01	20.61	0.4
New York	37	9,373.37	.85	.24	1.16	.30	21.58	...
Nebraska	14	8,044.99	1.45	.63	2.28	.66	30.43	1.1
Columbia	31	10,888.37	1.90	.41	1.02	.23	21.29	0.9
California	12	6,958.95	.69	.48	.95	.49	23.88	1.4
Superior	20	2,670.28	.51	.39	1.53	1.38	16.48	1.0
New England	26	8,020.01	.53	.19	.85	.70	15.33	1.05
Red River Valley	26	7,784.07	1.14	.35	1.51	.51	19.12	2.0
Canada	29	10,293.30	1.84	.26	.25	.29	12.91	...
Mission Districts	25	36,000.00	2.02	.17	.14	.36	6.81	1.—
Totals.....	352	\$174,948.44	\$1.19	\$.40	\$1.24	\$.68	\$19.68	Average for Synod



NEW CHURCHES AND PARSONAGES BUILT DURING THE YEAR.

THE ASSOCIATION OF ENGLISH CHURCHES

Organized in 1908.

President, REV. E. E. RYDEN, 848 Hague Ave., St. Paul, Minn.

Secretary, REV. W. A. TILLBERG, 1439—13th St., Moline, Ill.

Treasurer, REV. EMIL F. BERGREN, 800—44th St., Rock Island, Ill.

The Association of English Churches is not a conference, and consequently has no legislative powers. It is composed of those congregations in the Synod whose official language is English. Every congregation making the change from Swedish to English in its official proceedings thereby at once becomes a member of the Association. It was organized in 1908 for the purpose of giving the English congregations an opportunity of meeting once a year for the discussion of such problems as are peculiar to their work. The latest minutes of the Association give the number of congregations as 45, communicants 8,465, baptized membership 10,235, property value \$986,790. The particular work of the Association is to encourage the Home Mission work of the Synod, especially in so far as it can be done in the English language. The Synod is rapidly developing into an English speaking body, in parts. One conference reports 95% of its Sunday school work as being carried on in English. Until the Synod has reached the point where most of its congregational work is also done in English the Association will have an important mission to fulfill. The English work of the Synod is very encouraging. It seems as if the greatest growth is taking place in those conferences which are befriending the English work most. At the present time English congregations are erecting new churches to the value of about half a million dollars.

THE INNER MISSION WORK.

Under this head properly comes the work done through the charitable institutions maintained by and in the name of the Church, as well as the rescue mission and similar work. In this form of service Christians are able to imitate their Saviour who "went about doing good." Through

works of mercy the Gospel is brought to many who would never be reached by it otherwise. The inner mission institutions in the Synod number 62. They may be classified as follows: Orphan Homes, 15; Homes for Aged, 15; Deaconess Institutions, 2; Immigrant and Sailors' Homes and Missions, 5; Invalids' Homes, 4; Hospitals, 8; Miscellaneous—Pension Fund, City Missions, Hospices, Young Women's Homes—13. And besides these the Synod helps to support a number of other institutions, jointly with other Lutheran bodies, such as the Tuberculosis Sanatorium, Denver; Rescue Home, Minneapolis; Lutheran Hospital, Los Angeles, Calif., etc. The Synod itself owns the Hospital, Orphanage, Invalids' Home, and Deaconess Institute, at Omaha, Nebr., and Sailors' Homes and Missions in New York, Boston, Seattle, San Francisco and Galveston.

Orphanages are located at Vasa, Minn., Andover and Joliet, Ill.; Stanton, Ia.; Cleburne, Kans.; Jamestown, N. Y.; Minneapolis, Minn.; Omaha, Neb.; Avon, Mass.; Duluth, Minn.; Chicago, Ill.; St. Paul, Minn.; Escalon, Calif.; Orphans' Relief Fund, Superior Conference, and Orphans' Relief Fund, Canada Conference. *Homes for Aged* are located at Omaha, Nebr.; Chisago City, Minneapolis, and Alexandria, Minn.; Joliet and Chicago, Ill.; Madrid, Ia.; Lindsborg, Kans.; Brooklyn, N. Y.; Denver, Col.; Marinette, Wis.; Kansas City, Mo.; Seattle, Wash.; Stromsburg, Neb.; and Worcester, Mass. *Deaconess Institutions* are located at Omaha, Neb., and St. Paul, Minn. *Immigrant and Seamen's Missions* are located at New York City, Boston, Mass.; Seattle, Wash.; San Francisco, Calif.; and Galveston, Texas. *Invalids' Homes* are found in Minneapolis and St. Paul, Minn.; Omaha and Axtell, Neb. *Hospitals* are located at Chicago and Moline, Ill.; St. Paul and Warren, Minn.; Omaha, Neb.; Kansas City, Mo.; Des Moines, Ia., and Portland, Oregon. *Young Women's Homes* are located at Chicago (4) Ill.; Minneapolis and St. Paul, Minn.; Brooklyn, N. Y., and Seattle, Wash. *Hospices* are maintained in Chicago, Ill.; Minneapolis, Minn.; Denver and Colorado Springs, Col.

The *Pension Fund* of the Synod now has an endowment fund and property valued at \$894,462 31. Its central office is at Des Moines, Ia., and its treasurer is Dr. S. A. Lindholm. In our *Deaconess Homes* and connected therewith there are at present 61 deaconesses. A fine new mother-house has been completed at Omaha this year. For detailed statistics of the benevolent institutions see Synodical Minutes, p. 318, sq.

THE EDUCATIONAL WORK.

The Lutheran Church has a well-developed plan of education, beginning with the infancy of the child and including institutions of higher education for the youth of the Church. It is a part of orthodox Lutheran teaching that education must begin with the home. Luther prepared his smaller catechism for the use of parents.

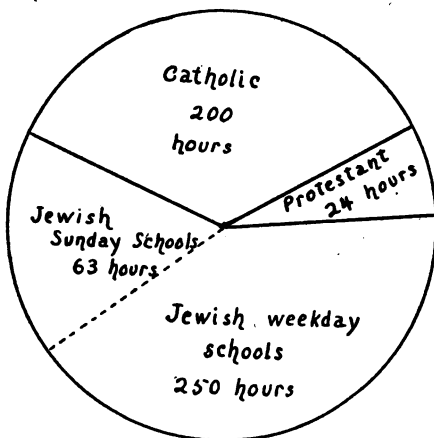
I. *The Home.* The chief educational factors in the home are the Christian examples of the parents, the family devotions, religious pictures, on the wall and in books and papers, and teachings given by father and mother. To help parents do the simple religious teaching required of them the Synod has had cradle-roll Sunday-school literature prepared.

II. *The Kindergarten.* The churches would do well to encourage and support Christian kindergartens during the week days. A part of the Deaconess training includes preparation for taking charge of such schools. A few of our churches have kindergartens. Any Christian young woman with teaching ability could conduct such a school.

III. *The Sunday-school.* 85,872 children received instruction in our Sunday-schools during 1922, an increase of 4,563 over last year. We should set as a goal an enrollment of 200,000 by 1930. The Synod has endeavored to supply suitable literature for the three departments of the Sunday or Bible-school: primary, junior, and senior grades, and more material is in preparation. A Sunday-school secretary is in charge of this important work. See the min-

utes of the Synod, 1922, p. 70, for a complete list of the Sunday-school helps already prepared and in preparation. Millions of children in America are not receiving any formal religious instruction. "The field is white unto the harvest."

IV. *The Parochial or Summer School.* There is danger that this splendid aid to religious instruction may be lost to us. A number of conference minutes deplore the fact that the number of parochial schools is decreasing. The number of pupils in such schools in 1922 was less than last year, and last year's attendance was below that of the year before. The accompanying diagram, prepared by the Inter-church Survey, is again presented so that its striking lesson may be impressed on our minds. In some of our states the law now allows pupils to be excused from public school sessions certain hours every week for the purpose of giving the pastors an opportunity to gather them on weekdays for religious instruction.



COMPARATIVE NUMBER OF HOURS OF RELIGIOUS INSTRUCTION
PER YEAR IN DIFFERENT FAITHS.

Which of these children will be most loyal and active for their church when they grow up? Protestants must have more religious instruction.

V. *The Confirmation Class.* This splendid aid to our church education is a precious possession which must be carefully guarded and used. In this class it is possible to emphasize the truths learned in the Sunday-school and to apply them to the daily life of the child. A two years' course in this instruction is being advocated and practiced by many of our pastors. 8,789 young people were instructed in confirmation classes the past year.

VI. *Higher Education.* To surround our young people with Christian influences while they are securing their higher education is an important duty of the Church. To meet this object the Synod and its conferences maintain the following institutions: One Theological Seminary, 4 full colleges, 8 academies, some of them with part college and normal work, 8 commercial schools, 8 music schools, 5 art schools, 4 schools of expression, 3 preparatory schools, 2 model schools, and 2 domestic science schools. Some of these also have courses in preparation for nursing, Bible study, Americanization, etc. In these institutions there are about 177 professors and instructors, and a student body of about 3,500. The total value of buildings, equipment, and endowments is \$2,810,687.35. Two Bible schools, one in Chicago and another in St. Paul, while not officially connected with the Synod, are ministering to many of our young people, who feel the need of a more complete knowledge of the Bible.

The Synod's institutions of learning are located at Rock Island, Ill.; St. Peter, Minneapolis, Warren and Fergus Falls, Minn.; Lindsborg, Kansas; Wahoo, Nebraska; Round Rock, Texas and Kenilworth, N. J.

THE PUBLISHING WORK.

Organized in 1889.

The Lutheran Church has always believed in a vigorous use of the printing press. Thus the efforts of the devil, who is constantly using the press, can be offset, and the work of Christian nurture be carried into every home.

During the past year the Augustana Book Concern has issued 103,000 copies of new books, 85,650 reprints, 22,000 copies of sheet music, and tracts, a total of 210,850 items for the year. Besides this, there have been the weekly, bi-weekly and monthly issues of the church papers, Sunday-school papers, and Sunday-school lesson helps, numbering many hundreds of thousands of copies. The total number of books and tracts issued by the Book Concern since its beginning is 5,014,980. Luther said: "The art of printing is the most precious and last gift through which God promotes the cause of the Gospel."

THE FOREIGN MISSION WORK.

INDIA.

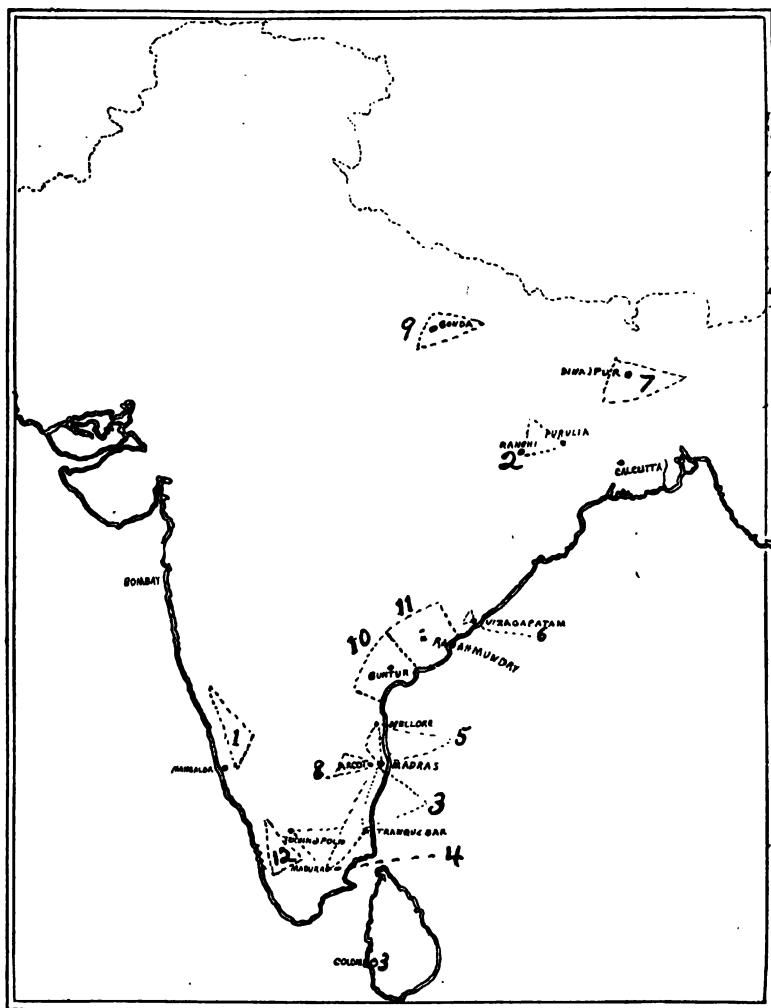
Established in 1844.

During the past year the Synod has continued to co-operate with the United Lutheran Church of America in supporting the Rajahmundry field, and in giving aid to the former German missions. \$27,726.84 came from our Synod for this purpose during the year.

The field in India is located in the Madras Presidency, in the southeastern part of the country, among the Telugu people. Rajahmundry, a city of about 35,000 population, is the center of operations. The population of the entire field is over one million souls.

The territory occupied is divided into seven districts, Talapudi, Tadepalligudem, Bhimawaram, Dowlaiswaram, Samulkot, Jaggampeta and Korukonda. The Godavery River, one of the sacred rivers of India, flows through the middle of the field.

In Rajahmundry we have a boys' high school, a training school for native teachers and a middle school, a girls' high school, seven schools for caste girls, a large hospital for women, a printing establishment and book room, a reading room for caste people, and the beginnings of an Orphanage and a Home for Widows. There are also dispensaries in Rajahmundry and Bhimawaram. High schools



MAP OF LUTHERAN MISSIONS IN INDIA.

1. Basel Mission. 2. Gossner Mission. 3. Leipsic and Iowa Synod. 4. Church of Sweden.
5. Hermansburg and Joint Synod of Ohio. 6. Breklum and United Lutheran Church.
7. Home Mission to the Santals. 8. Danish Mission. 9. Evangelical Fatherland (Swedish).
10. United Lutheran Church (Guntur field). 11. United Lutheran Church and Augustana Synod (Rajahmundry field). 12. Missouri Lutheran (American).

are conducted at Peddapur and at Bhimawaram, and at the latter place also a girls' school. Mission work is done in the following forms: evangelistic work, congregational work, schools, hospital and dispensaries, colporteurs, zenana work, industrial and publication work. The following members of the Augustana Synod are employed in this mission: Rev. and Mrs. O. L. Larson, Rev. and Mrs. T. A. Holmer, Misses Christin Erikson, Agnes Christenson and Hilma Levin. Owing to political movements among the natives of India there have been some demonstrations against foreigners, including some of our missionaries. In spite of all persecutions of missionaries and native Christians, however, there has been a great increase in the number of inquirers and of baptisms. Thousands more could have been baptized, had we had the missionaries to take care of them afterwards. Following are some of the most important statistics.

Baptized membership	30,163
Communicants	15,457
Baptisms during year	3,149
Inquirers	6,396
Total adherents	36,559
Foreign missionaries	32
Indian pastors	8
Indian helpers, all grades	1,671
Sunday-school pupils	12,011
Boarding- and day-school pupils	14,315

JAPAN.

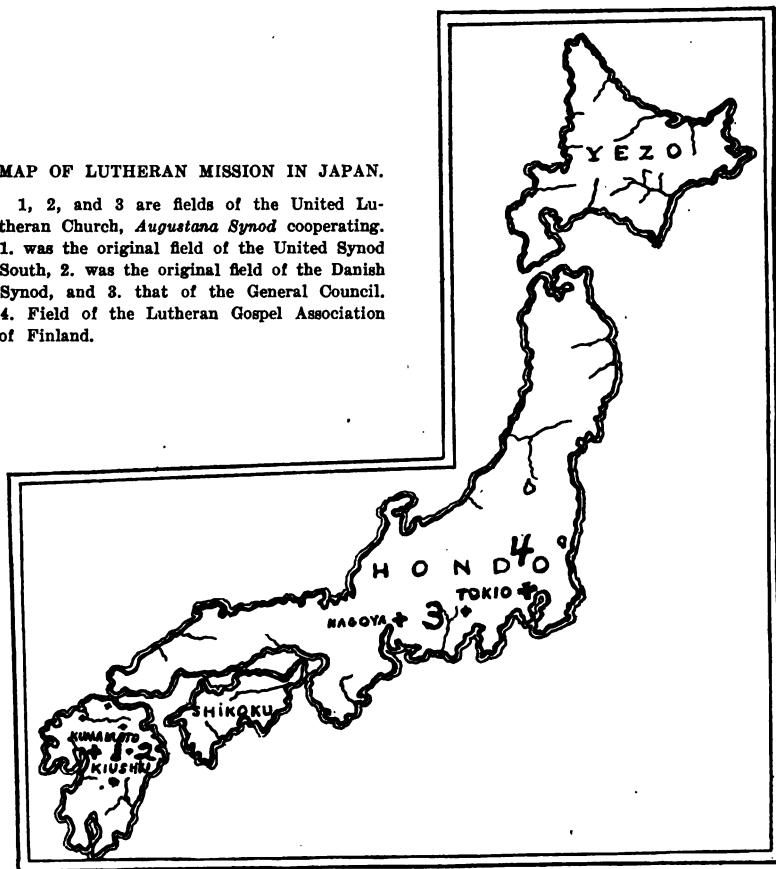
Established in 1887.

The Japan Mission is carried on by the United Lutheran Church of America, with the Augustana Synod supposed to be co-operating by collections and gifts. Nothing has been contributed to this cause by our Synod during the past year.

Japan is our nearest neighbor among the great nations of the East, and in the interest of world peace Japan's leadership must be influenced by the leavening power of Christian missions. "Why should we evangelize Japan?"

MAP OF LUTHERAN MISSION IN JAPAN.

1, 2, and 3 are fields of the United Lutheran Church, *Augustana Synod* cooperating. 1. was the original field of the United Synod South, 2. was the original field of the Danish Synod, and 3. that of the General Council. 4. Field of the Lutheran Gospel Association of Finland.



asks C. A. Logan in the "Japan Evangelist," and he answers the question in this way: "Because it has not been done. . . Because it can be done." Japan is open for the Gospel. We have a beginning, a fine beginning there,—why should we not be more interested in this great work?

The chief centers from which the work is carried on are Tokyo and Nogoya on the Island of Hondo and Kumamoto on the Island of Kiushu. Kumamoto is the oldest station, and here are located a fine college and a theological seminary. Kumamoto has a population of 80,000, At Saga (35,000) there is a church and a kindergarten building. At Hakata (80,000), church, Sunday-school and kindergarten work are carried on. Other stations are at Kobe (620,000), Omuta and Ogi, Fukuoka (the metropolis of Kiushu), Munagata Gun, Yawata (80,000), Naogata (20,000), Shimonoseki, Moji, Dairi, Tobata, etc. A great deal of work is being done through the students at the colleges and universities, and also by means of Christian primary schools.

Summary of Statistics.

(Compiled from latest available reports.)

Missionaries (foreign)	30
Stations	20
Mission homes	3
Church buildings	4
Membership	1,156
Sunday-schools	45
Sunday-school pupils	2,500
Sunday-school teachers	70

The only other Lutheran mission work in Japan is conducted by the Gospel Association of Finland, in North Japan and in Tokyo. It was started in 1900. There are 13 missionaries on the list, and the latest reported membership is 172. The work is purely evangelistic.

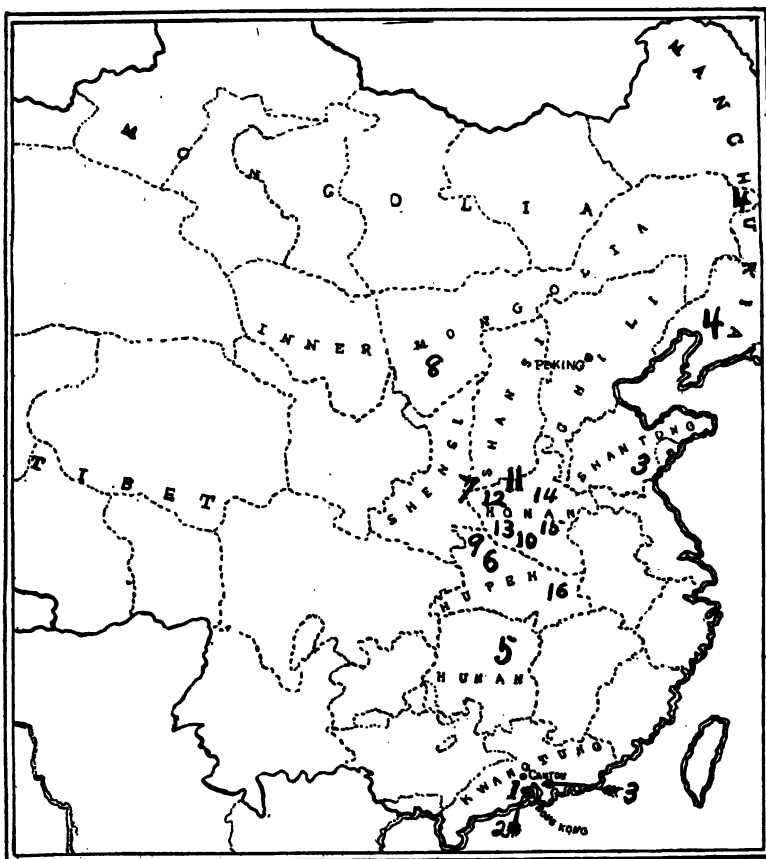
PORTO RICO.

Established in 1899.

The Porto Rico Mission is carried on by the United Lutheran Church of America, the Augustana Synod co-operating. \$1,942.10 was contributed by the Synod this year for Porto Rico, and for the work in the *Virgin Islands*, which is closely connected with the Porto Rico work. The missions are in and around the capital of the island, San



Juan. There are 9 congregations, 13 mission stations, 22 Sunday-schools with 1,800 pupils, a kindergarten in San Juan, and a pastors' training school. The property of the mission is valued at \$50,000.00. The number of communicants is about 800. The foreign missionaries number 11, including wives of missionaries. This mission will always be dear to our Synod, because it was begun by an Augustana Synod pastor, and the majority of the missionaries were Augustana pastors for many years. Rev. and Mrs. Alfred Ostrom are our representatives on the field, and are located in San Juan.



MAP OF LUTHERAN MISSIONS IN CHINA.

1. Basel. 2. Rhenish. 3. Berlin. 4. Danish (European and American). 5. Norwegian (European). 6. Norwegian Lutheran China (European). 7. Swedish Mission in China (European). 8. Swedish Lutheran Mission in Mongolia (European). 9. Lutheran Gospel Association of Finland. 10. United Norwegian Lutheran Church (Am.) 11. Hauge's Norwegian Lutheran Synod (Am.). 12. The Norwegian Synod (Am.). 13. The Norwegian Free Church (Am.). 14. The Norwegian Lutheran Brethren Society (Am.). 15. *The Augustana Synod.* The Swedish Church Mission is located near our mission.

CHINA

Established in 1905.

This mission, the exclusive property of the Augustana Synod, has as its field a portion of the province of Honan, (See map of field.) Its extent is about 10,000 square miles, and it has a population of between three and four million souls.

The 45 American workers are distributed in seven centers: Honanfu, Hsüchow, Juchow, Kiahkien, Yüchow, Kikungshan and Shekow, Hupeh, also six of them are in the language school Peking.

The list of missionaries follows:

Honanfu: Rev. and Mrs. J. W. Lindbeck, Rev. and Mrs. J. J. Lindell, Rev. and Mrs. M. B. Hanson, Dr. and Mrs. C. P. Friberg

Hsüchow: Rev. and Mrs. J. L. Benson, Rev. and Mrs. Gustav Carlberg, Rev. Herman Larson, Rev. and Mrs. Alfred Trued, Mrs. O. W. Lindorff, Miss Anna Olson.

Yüchow: Rev. and Mrs. Victor E. Swenson, Miss Hilda Anderson.

Kiahkien: Sister Ingeborg Nystul, Sister Thyra Lawson.

Juchow: Rev. and Mrs. Anton Lundeen, Mr. and Mrs. C. O. Forsberg.

Peking: Misses Anna A. Anderson, Ethel M. Akins, Anna J. Johnson, Minnie E. Tack, Dr. Arthur J. Colberg.

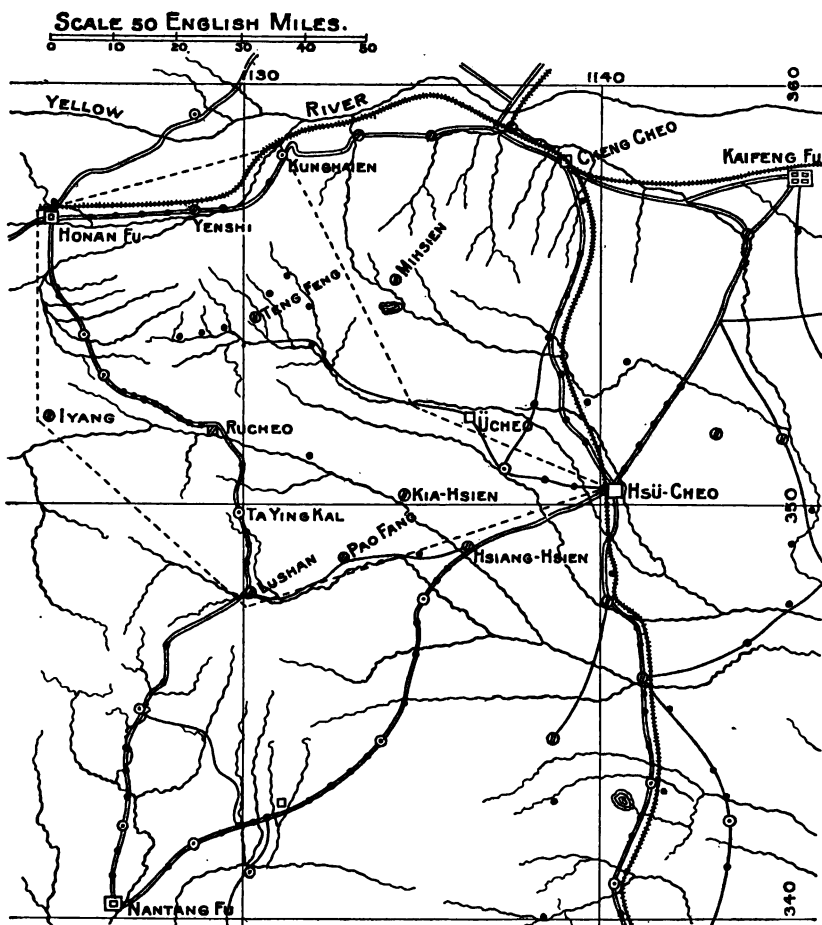
Kikungshan: Rev. and Mrs. Roy Thelander, Miss Ruth Nystrom.

Shekow, Hupeh: Dr. and Mrs. A. W. Edwins.

The following have been on furlough during the year: Rev. and Mrs. Nels Benson, Rev. and Mrs. D. W. Vikner, Sister Elvira Pearson and Miss Hanna Colberg. Misses Ethel I. K. Palmquist, Ebba Pearson and Elizabeth Berglund have accepted calls and are to enter on their work this year.

A visitor will be sent to the field from America for the purpose of inspecting the work of the Mission.

Evangelistic bands, of fifteen native Christians each,



MAP OF OUR FIELD IN CHINA.

have visited many districts and accomplished much good. Primary schools are located at Yüchow, Klahsien, Paofeng, Honan Fu and Hsüchow,—near the latter place there are also two schools in the country. The Hasselquist school for boys has 84 pupils and the Emmy Evald school for girls has 72 pupils. In Honan Fu 24,000 persons received medical treatment and in Hsüchow, 22,273. A hospital annex, a recitation hall, a dormitory, two dwellings for missionaries and a smaller house have been built during the year. The American school for missionaries' children is taking care of the education of the thirty-four children in our missionaries' families. Rev. Roy Thelander is the rector of the school. Dr. Edwins is one of the professors in the Union Lutheran theological seminary in Shekow. The total income for the year was \$107,730.93.

Following are the latest statistics of the mission:

Foreign workers	45
Native evangelists and workers	55
Out stations	17
Teachers	74
Dispensary force	7
Total native workers	136
Church members	699
Inquirers	747
Baptized	105
Primary school pupils	474
Higher primary school pupils	199
Middle high school pupils	76

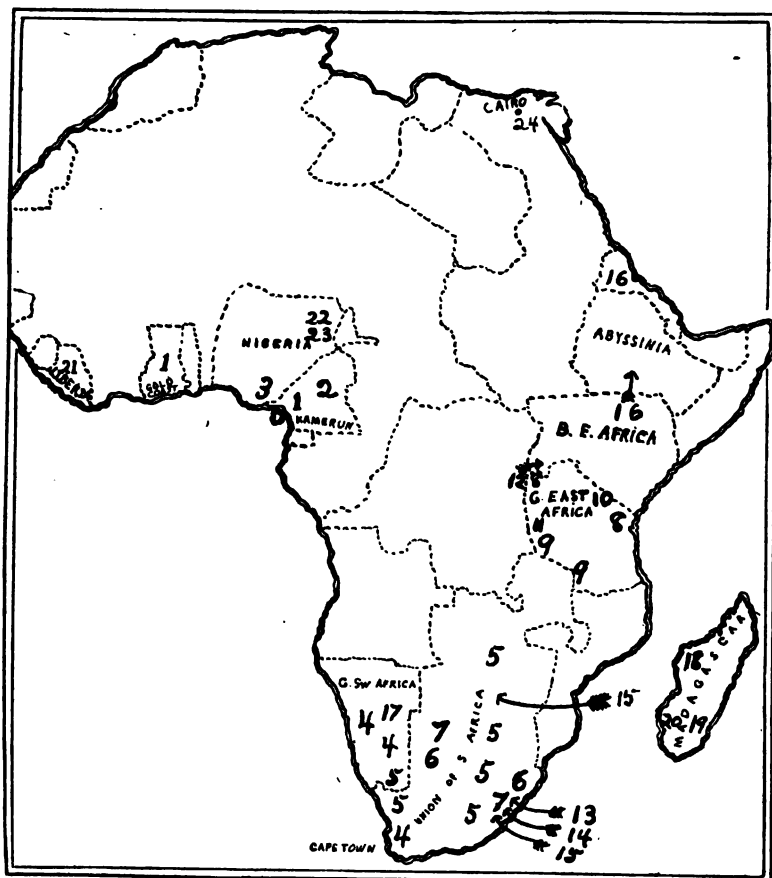
The most complete account of the mission is found in the "Proceedings of the Annual Conference of the Augustana Synod Mission," published in English this summer. The size of the pamphlet, 46 pages, shows the volume of business transacted by this branch of the Synod in far-away China.

AFRICA.

Mission to Africa authorized in 1917.

Tanganyika Mission, founded in 1893 by the Leipzig Missionary Society, taken over by the Synod in 1922.

At the annual meeting of the Synod last June the agreement, reached in the early part of the year between Dr.



MAP OF LUTHERAN MISSIONS IN AFRICA.

1. Basel. 2. Gossner. 3. Bremen. 4. Rhenish. 5 and 9. Berlin. 6. Hermannsburg. 7. Hanover. 8. Bielefeld. 9. (Berlin). 10. *Augustana Synod* (formerly Leipzig). 11. Breklum. 12. Neukirchen. 13. Norwegian Missionary Society. 14. Norwegian Church Mission. 15. Swedish (State) Church Mission. 16. Swedish Fatherland Society. 17. Finnish Lutheran. 18. Norwegians of Europe and America, Schreuder's Mission (Norway) and Paris Missionary Society. 19. United Norwegian Luth. Church (Am.). 20. Norwegian Luth. Free Church (Am.). 21. United Lutheran Church. 22. Danish Luth. Brethren. 23. Field first selected by the *Augustana Synod*. 24. Kaiserswerth Deaconesses of Germany at Cairo.

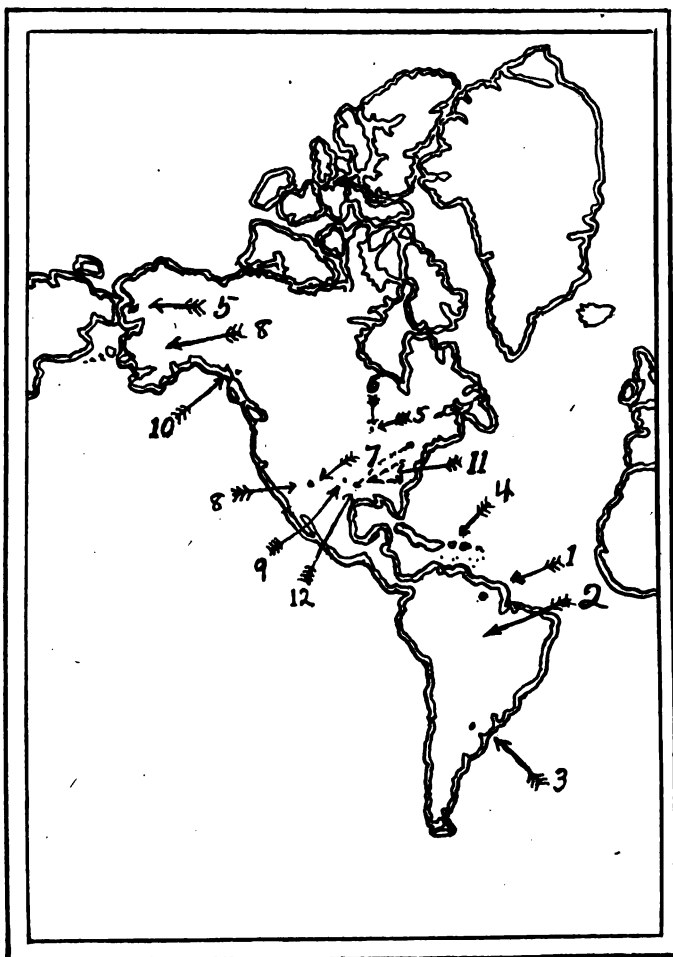
Brandelle and the Leipzig Missionary Society, was adopted with a few modifications; and the field became ours under the terms described in the Synod's minutes (see report of Board of Missions). Thus we are enabled to enter upon a work already well established in a promising part of the continent of Africa. According to the last published reports of the Mission there were 18 stations with about 6,000 souls as adherents. In the foothills of the Kilimanjaro mountains and surrounding country there are about 125,000 natives belonging to three main tribes, the Djagga, the Masai, and those speaking the Chasu language, who will hear the Word of God from our missionaries. For brief descriptions of the main stations, and maps and pictures relating to the field see the first article in this volume. Of the former Leipzig Missionaries, four have been called by our Board, the Reverends Blumer, Eisenschmidt, Pfützing and Reusch. Rev. Zellinger of the Iowa Synod has also been called as our missionary. The following Augustana missionaries have accepted calls for the new work, and some of them have reached the field by this time: Rev. and Mrs. Ralph Hult, Rev. and Mrs. John Steimer, Rev. and Mrs. Herbert Magney, Rev. L. M. Melander and Miss Selma Swanson.

There is every reason to believe that this will be one of the most successful enterprises ever undertaken by the Synod. Last year \$7,685.22 came in for the Mission in Africa. Much larger sums will be needed from this time on, and without doubt they will be forthcoming.

SOUTH AMERICA.

Begun in 1916.

The Pan-Lutheran Mission Society, an inter-synodical Lutheran organization sent an Augustana Synod pastor (Rev. E. E. Ceder) to Argentina in 1916. He organized the work and was on the field nearly four years. He is at present in this country. Several new workers are on the field, and good results are already seen. There is a good



MAP OF LUTHERAN MISSION WORK IN THE WESTERN WORLD.

1. United Lutheran Church (to Indians of British Guiana). 2. Missouri Synod (to Indians and German immigrants in Brazil). 3. Pan-Lutheran Mission (to unchurched natives and Scandinavian immigrants of Buenos Aires). 4. United Lutheran Church and Augustana Synod (to unchurched natives of Porto Rico and Virgin Islands). 5. The Norwegian Synod (to Indians in Wisconsin and Port Clarence, Alaska). 6. Elling's (Nor.) Synod (to Indians in Wisconsin). 7. Missouri Synod (to Indians in Arizona and Wisconsin). 8. Wisconsin Synod (to Indians in Arizona and Alaska). 9. Danish Synod (to Indians in Oklahoma). 10. Augustana Synod (Scandinavian immigrants in Douglas, Alaska). 11. Synodical Conference (Missouri, Norwegian, etc.) (to Negroes in Southern States). 12. Joint Synod of Ohio (to Negroes of Southern States).

opportunity in connection with this mission to provide spiritual care for the Scandinavians living in Buenos Aires and the surrounding country. The Synod contributed \$189.75 to this work last year.

VIRGIN ISLANDS.

Transferred by Denmark in 1918.

This mission with its property was transferred to the United Lutheran Church in 1918 by the Danish Lutheran Missionary Society. The work is now carried on in connection with the Porto Rico Board's activities. There are at present five congregations with three pastors, four clerks and two deaconesses in charge. Two Homes care for children and young girls. Two Old People's Homes are maintained, and two mission stations are supplied with preaching. The deaconesses visit the homes of the sick and poor to relieve cases of distress. The support of the work requires about \$15,000.00 a year. The Augustana Synod contributed several hundred dollars towards the work last year.

MISCELLANEOUS WORK.

Through offerings and individual memberships in various societies many members of the Synod are contributing to mission work among the Jews, Slovaks, Negroes and the Mohammedans of Kurdistan. The latter mission is supported by an intersynodical society, called the Intersynodical Lutheran Orient Mission. It is the only American Lutheran mission to any Mohammedan people.

Contributions are also made to the Swedish Tuberculosis Hospital in Denver, the Bethphage Home for Epileptics at Axtell, Neb., and to the Jerusalem Society, an organization which does mission work in Palestine.

Aid is given to the Anti-Saloon League of America, and the conferences are represented on its boards. The American Bible Society is one of the organizations for which the Synod orders an annual collection in all its churches.

Student pastors are maintained at the Universities of Wisconsin and Minnesota by the joint support of the United Lutheran Church and the Augustana Synod.

Many of our men's societies are members of the Lutheran Brotherhood of America, an intersynodical organization, which has an insurance feature, and which helps to interest the laymen in the solution of the problems of the Church.

Organizations of the Synod, which deserve special mention, are: The Woman's Home and Foreign Missionary Society, whose activities are manifold and widespread, with 30,102 members and an income last year of \$155,594.43; The Augustana Luther League (294 local societies, with a membership of 18,891); The Augustana Foreign Missionary Society (membership 2,304; income \$10,604.26), the many local Ladies' Aid societies and other societies which encourage the work of the Church.

Our Synod has representatives in the National Lutheran Council, which acts for the whole Lutheran Church in America in cases of need for national movements of our Church. This year it has gathered much money and clothing for the war sufferers of Europe.

An organization of Lutheran college students holds regular conventions at the various schools. In a similar manner the editors of our Lutheran church papers and the managers of our Lutheran publishing houses meet for consultation and the discussion of their several problems. The Student Volunteer Movement of America has many members in our schools. Members of the Synod have organized a Prison Bible Society and a Society for Missions in Russia.

The Augustana Colonization Society seeks to aid our Lutheran immigrants and others to locate in Lutheran communities.

These manifold activities within the Church are a proof of the truth of the old saying of Luther that "when the love of Christ enters the heart, good works begin to come forth spontaneously."



IN MEMORIAM.



Pastors who Died during the Year

Johan August Bernhard, born in Halland, Sweden, December 6, 1864; died in McKeesport, Pa., September 20, 1921.

Martin Noyd, born in Bergsjö, Helsingland, Sweden, August 21, 1850; died in El Campo, Texas, October 15, 1921.

Svante Anderson, born in Foglum, Västergötland, Sweden, July 19, 1839; died in St. Paul, Minn., October 27, 1921.

Gustaf Adolf Stenborg, born in Stenby, Östergötland, Sweden, July 16, 1846; died in Chisago City, Minn., November 6, 1921.

Gustav Edward Schuch, born in Jämköping, Småland, Sweden, April 5, 1871; died in Minneapolis, Minn., December 30, 1921.

Arthur William Johnson, born in St. Paul, Minn., December 6, 1887; died in Madrid, Ia., January 24, 1922.

A. M. Le Veau, born in Malmö, Sweden, September 11, 1851; died in Oakland, California, February 28, 1922.

Johan Fritiof Borg, born in Bjellbo, Östergötland, Sweden, December 13, 1849; died in Galva, Illinois, March 11, 1922.

Carl G. Lundell, born in Götaryd, Småland, Sweden, December 4, 1848; died in Ames, Iowa, May 1, 1922.

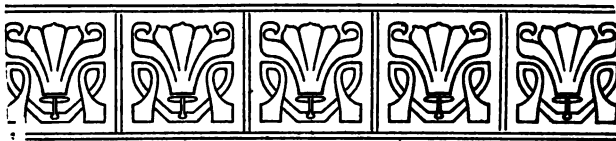
Frank T. Erickson, born in Östergötland, Sweden, December 11, 1875; died in St. Paul, Minn., June 12, 1922.



PASTORS WHO DIED THIS YEAR.



PASTORS WHO DIED DURING THE PRECEDING YEAR.
For names see Vol. VII, pp. 123, 124.



Pastors Ordained during the Year

1. *Harry Carl Alden*, Omaha, Nebr.
2. *Eben John Alstatt*, Rhinelander and Conover, Wis.
3. *Carl Arthur Anderson*, Winnipeg, Canada.
4. *Arthur G. Benson*, Vasa, Minn.
5. *Knut Eric Erickson*, Chicago, Ill.
6. *Otto Timotheus Eriksson*, Dahlsborg and Ahlsborg, So. Dakota.
7. *Carl Wilhelm Johnson*, Idaho Falls, Idaho.
8. *Emil Johnson*, Worcester, Mass.
9. *Emil Julius Johnson*, Dallas, Texas.
10. *John Emil Nelson*, Waltham and Natick, Mass.
11. *Ernest William Peterson*, Ashtabula, Ohio.
12. *Gustav Wilhelm Sanstead*, Sillerud and Balaton, Minn.
13. *Oscar Theodore Engquist*, Cedar Rapids, Iowa.
14. *J. Herman Johnson*, Chicago, Ill.
15. *Ernest Lack*, Fairport, Iowa.
16. *Karl John Wilhelmsen*, Kansas City, Kans. Graduated from Augustana Seminary, but was ordained by the Danish Lutheran Church.



2. E. J. Alstatt.



3. C. A. Anderson.



4. A. G. Benson.



5. Knut Erickson.



6. O. T. Eriksson.



7. C. W. Johnson.



8. Emil Johnson.



9. E. J. Johnson.



10. J. E. Nelson.



11. E. W. Peterson.



12. G. W. Sanstead.



13. O. T. Engquist.

The pictures of the other ordained men had not been received at the time this volume went to press.



PASTORS ORDAINED LAST YEAR.

For names see Vol. VII, p. 125.



The Lutheran Church in America



THE extraordinary growth of the Lutheran Church in America was due primarily to Lutheran immigration, and to the activity on the part of the different synods to reach all new immigrants. During the 19th century these immigrants, in large numbers, came to America, establishing German, Swedish, Norwegian, Danish, Icelandic, Finnish and other language settlements, largely in the central, northwestern and western parts of America. At the same time they established their churches and schools for religious instruction. A number of independent synods were formed, each adapted to the peculiar condition of language, previous ecclesiastical relation, and geographic location. However, as the churches came into closer fellowship, the distinctive features tended to fade out and the small synods became absorbed in others. The movements for union have resulted in the organization of the Synodical Conference, the Norwegian Lutheran Church in America, the Evangelical Lutheran Synod of Wisconsin, and the United Lutheran Church in America. In addition, in 1918 there was formed the National Lutheran Council, which is not a synod or a church body, but an association of church bodies or synods through their duly appointed representatives. The Augustana Synod remains an independent body.

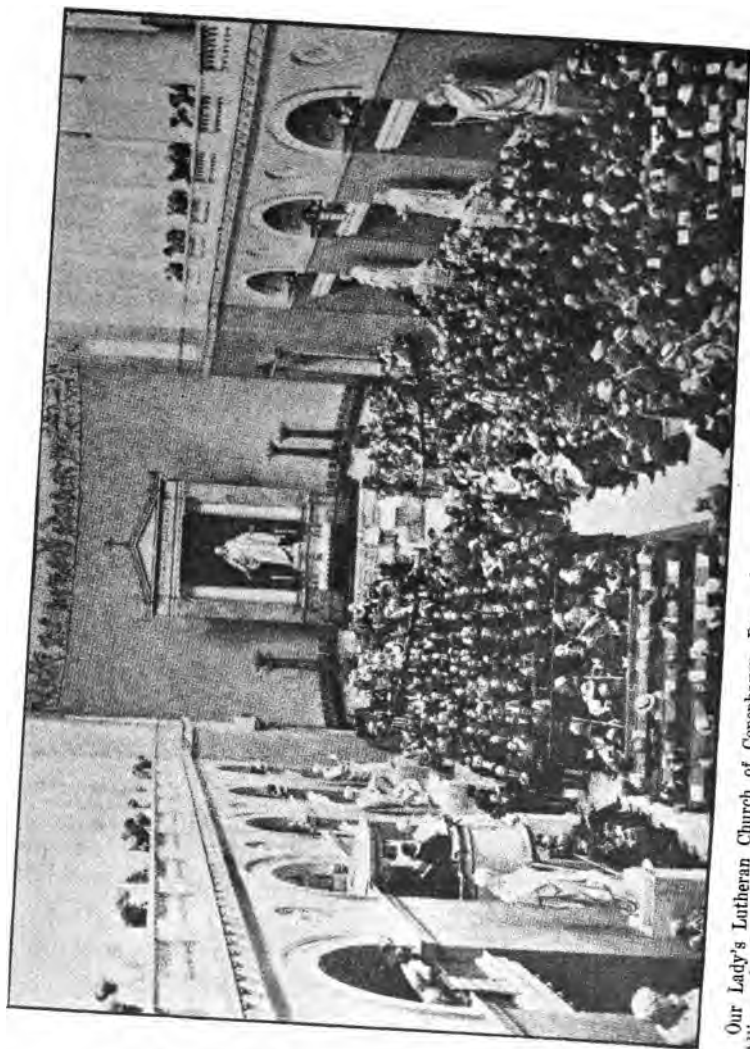
Summary of Statistics.

Churches	15,068
Ministers	9,853
Confirmed members	2,466,645
Baptized members	3,684,285
Sunday-schools	10,389
Sunday-school members	1,019,978
Amount raised for all purposes.....	\$33,770,710

312 papers and periodicals are published by the Lutheran Church of America. It has 33 seminaries, 45 colleges, 105 academies, 10 Deaconess motherhouses, 10 normal schools, 11 Bible schools, 15 summer schools and assemblies, 80 orphanages, 59 homes for aged, 91 hospitals and homes for defectives, and 35 hospices.

The Lutheran Church of the World

The latest statistics give the total number of Lutherans in the world as 81,526,225. The gain for the period of ten years preceding is 6,425,739, or 8.56%. The total number of Protestants of all sorts is 177,300,000. It will thus be seen that the Lutheran Church constitutes nearly half of the Protestant world. The great strength of the Lutheran Church lies in her faithful adherence to the first great principle of the Reformation, namely, that the Bible is the complete Word of God, and that it is the sole rule of authority in faith and life. As long as Lutherans continue to hold this important doctrine they will prosper as a church.



Our Lady's Lutheran Church of Copenhagen, Denmark, was the scene last summer of the conference of the World Alliance for International Friendship. Impartial observers pronounced this meeting of Christian delegates from all the countries of Europe as of more service in the cause of world peace than the Washington Conference.

Daily Readings of the Bible



HIS is the fourth of a series of daily Bible readings published in MY CHURCH during the last four years. The first was a selection of passages corresponding to the seasons of the Church Year, the second selection was taken entirely from the New Testament, covering it consecutively; the third was a series of passages covering the entire Bible; and the present selection is made for the purpose of bringing out fifty-two topics treated in the Bible. The selections for each week are all devoted to one topic, which is indicated at the beginning of the week's selections. This series of readings is adapted from "*The Bible Marksman*" by Amos R. Wells, a splendid little volume for those who wish to take up the study of the Bible by topics in a more thorough way.

JANUARY.

God.

1. Isa. 40: 12—26.
2. Rom. 11: 33—36.
3. Ps. 139: 7—10.
4. Ps. 24: 7—10.
5. Deut. 32: 4.
6. Nah. 1: 7.
7. John 3: 16.

25. John 4: 23, 24.
26. Matt. 15: 7—9.
27. Ex. 20: 24.
28. Rev. 5: 11—14.

Sabbath.

29. Ex. 20: 8—11.
30. Ex. 16: 5, 22—30.
31. Ps. 118: 24.

Christ.

8. Isa. 53: 4—12.
9. John 1: 1—5, 18, 34.
10. Heb. 12: 2.
11. Matt. 20: 28.
12. Phil. 2: 9—11.
13. John 15: 9—15.
14. John 3: 14, 15.

FEBRUARY.

1. Isa. 58: 13, 14.
2. Matt. 12: 1—14.
3. Ezek. 20: 12—21.
4. Neh. 13: 15—22.

The Bible.

5. Ps. 119: 18, 98—100.
6. Heb. 4: 12.
7. 2 Tim. 3: 16, 17.
8. Jer. 15: 16.
9. Jer. 8: 9.
10. Deut. 6: 6—9.
11. Josh. 1: 8.

Holy Spirit.

15. 1 John 5: 6—8.
16. 1 Peter 4: 14.
17. Zech. 4: 6.
18. Eph. 4: 30.
19. Rom. 8: 26, 27.
20. John 14: 26.
21. Eph. 3: 14—16.

Worship.

22. Ps. 96: 9.
23. Ps. 84: 1—10.
24. Isa. 40: 27—31.

The Church.

12. Col. 1: 18.
13. Isa. 62: 1.
14. Rom. 15: 1, 2.
15. John 17: 11, 21—23.

16. Gal. 6: 1.
17. 2 Chron. 6: 40, 41.
18. 1 Cor. 4: 1.

Missions.

19. Matt. 28: 19, 20.
20. Matt. 6: 10.
21. Acts 1: 8.
22. Mal. 1: 11.
23. Acts 16: 9, 10.
24. Acts 20: 18—24.
25. Acts 13: 2—4.

Sin.

26. Prov. 4: 23.
27. Rom. 1: 28—32.
28. Gal. 6: 7.

MARCH.

1. Deut. 25: 16.
2. Rom. 7: 24.
3. Ps. 1: 4—6.
4. Matt. 25: 46.

Temptation.

5. 1 Cor. 10: 12, 13.
6. Matt. 26: 41.
7. Eph. 6: 10—18.
8. Matt. 6: 13.
9. Jas. 1: 2, 3, 12—14.
10. Rom. 14: 13, 15.
11. Mark 1: 13.

Conscience.

12. Prov. 20: 27.
13. 1 Tim. 1: 19.
14. Rom. 14: 14—23.
15. Prov. 28: 1.
16. 1 John 3: 21, 22.
17. Job 42: 5, 6.
18. Luke 22: 61, 62.

Repentance.

19. Isa. 55: 6, 7.
20. Isa. 1: 16, 17.
21. Ezek. 11: 19, 20.
22. Ps. 34: 14, 18.
23. Deut. 4: 29.
24. Ezek. 18: 21—23.
25. Matt. 3: 7, 8.

Conversion.

26. John 3: 3, 5.
27. John 6: 44.
28. 2 Cor. 5: 17.
29. Matt. 5: 13—16.
30. Dan. 12: 3.
31. Num. 10: 29.

APRIL.

1. Acts 4: 13, 20.

Confession.

2. Num. 5: 6, 7.
3. 1 John 1: 9.
4. Prov. 28: 13.
5. Luke 15: 18, 19.
6. Ps. 32: 5.
7. Ps. 51: 3, 4.
8. Acts 19: 18, 19.

Salvation.

9. Luke 19: 10.
10. Eph. 2: 1—17.
11. Acts 2: 39.
12. John 3: 16, 17.
13. John 10: 1—7.
14. John 5: 40.
15. 1 Cor. 6: 11.

Watchfulness.

16. Prov. 4: 23.
17. Eph. 6: 18.
18. Ex. 34: 12.
19. Deut. 4: 9, 23.
20. Mark 14: 38.
21. Josh. 22: 5.
22. Luke 21: 36.

Death.

23. Ps. 103: 14—16.
24. Matt. 10: 28.
25. 1 Cor. 15: 12—58.
26. Ps. 90: 12.
27. Rom. 8: 5—8, 13.
28. Ps. 92: 7.
29. Ps. 23: 4.

Judgment.

30. Mark 13: 28—37.

MAY

1. Rom. 14: 10—12.
2. Matt. 25: 31—33.
3. Matt. 16: 27.
4. Matt. 7: 22, 23.
5. Jude 24, 25.
6. Eccl. 11: 9.

Heaven.

7. Heb. 13: 14.
8. Heb. 12: 22—24.
9. Matt. 25: 41—46.
10. Rev. 21: 1—5, 11—27;
22: 1—5.
11. Ps. 16: 11.
12. Rev. 7: 9—17.
13. Isa. 33: 17.

Immortality.

14. Ps. 121: 8.
15. Rom. 6: 23.
16. John 12: 25.
17. Matt. 16: 26.
18. 2 Tim. 1: 10.
19. Isa. 25: 8.
20. Matt. 10: 28.

Communion.

21. 1 Cor. 11: 23—26.
22. 1 Cor. 11: 27—34.
23. 1 John 1: 7.
24. Eph. 4: 32.
25. 1 John 1: 3.
26. John 14: 28.
27. Ps. 16: 7—9.

Providence.

28. Ps. 73: 1—17.
29. Ps. 76: 10.
30. Deut. 5: 29.
31. Rom. 8: 28.

JUNE.

1. Matt. 25: 34.
2. Job 5: 12, 13.
3. Ps. 111: 5.

Faith.

4. Heb. 11: 1.
5. Isa. 26: 3.
6. 1 Cor. 2: 5.
7. 1 Tim. 1: 19.
8. 1 John 5: 4.
9. Heb. 11: 2—40.
10. Eph. 3: 17.

Peace.

11. Jas. 4: 1—3.
12. Luke 2: 14.
13. Phil. 4: 7, 9.
14. Rom. 5: 1.
15. Matt. 5: 9.
16. John 14: 27.
17. Isa. 48, 18, 22.

Joy.

18. John 15: 11.
19. Isa. 12: 2, 3.
20. Ps. 16: 5—11.
21. Neh. 8: 10.
22. Job 20: 4, 5.
23. John 16: 22.
24. Ps. 17: 15.

Holiness.

25. Ps. 24: 3—5.
26. 2 Cor. 6: 16, 17.
27. Rom. 12: 1, 2.
28. 2 Cor. 7: 1.
29. Ps. 37: 27.
30. Eph. 2: 21.

JULY.

1. Matt. 5: 8.

Selfishness.

2. Luke 6: 31—34.
3. Phil. 2: 4, 20, 21.
4. 1 Cor. 10: 24.
5. Prov. 24: 11, 12.
6. Num. 32: 6.
7. Luke 10: 31, 32.
8. Gen. 13: 9.

Love.

9. 1 Cor. 13: 1—13.
10. Mark 12: 29, 30, 33.
11. Matt. 10: 37.
12. Ps. 133: 1.
13. Prov. 17: 17.
14. Mark 12: 31, 33.
15. Luke 6: 31—35.

Service.

16. Josh. 22: 5.
17. Luke 16: 13.
18. Rom. 12: 1.
19. Luke 22: 26, 27.
20. Col. 3: 23.
21. Deut. 28: 47, 48.
22. Matt. 25: 14—23.

Self-denial.

23. Rom. 13: 14.
24. Gal. 5: 14.
25. Luke 14: 26, 27.
26. Matt. 13: 44—46.
27. 1 Cor. 6: 12.
28. Matt. 21: 3.
29. Acts 20: 24.

Anger.

30. Job 18: 4.
31. Job 5: 2.

AUGUST.

1. Gal. 5: 19, 20.
2. Matt. 5: 22.
3. Eph. 4: 26—31.
4. Mark 3: 5.
5. Eph. 5: 6.

Forgiveness.

6. Matt. 5: 7, 45.
7. Matt. 5: 43, 46.
8. Mark 11: 25.
9. Rom. 12: 19—21.
10. Acts 7: 60.
11. Luke 23: 34.
12. Ps. 103: 3—14.

Covetousness.

13. Ex. 20: 17.
14. 1 Tim. 6: 5.
15. Ps. 49: 11—20.
16. Deut. 8: 12—14, 17.
17. Luke 6: 24, 25.
18. Luke 12: 15, 33, 34.
19. 1 Kings 21: 1—16.

Contentment.

20. Ps. 37: 7.
21. 1 Tim. 6: 6.
22. Phil. 4: 11, 12.
23. Heb. 13: 5.
24. Prov. 15: 16.
25. Prov. 30: 8.
26. 2 Kings 4: 13.

Truth.

27. Ps. 15: 1—5.
28. Isa. 33: 15, 16.
29. Prov. 4: 25—27.
30. 2 Cor. 4: 2.
31. Prov. 3: 3, 4.

SEPTEMBER.

1. Ex. 20: 15, 16.
2. Rev. 21: 8, 27; 22: 15.

Labor.

3. Eccl. 9: 10.
4. Rom. 12: 11.
5. Eccl. 11: 4, 6.
6. Prov. 12: 11, 24, 27.
7. Prov. 13: 4.
8. Prov. 26: 13—16.
9. Prov. 6: 6—11.

Perseverance.

10. Eph. 4: 14.
11. 2 John 9.
12. Acts 11: 23.
13. Ps. 37: 24, 28.
14. Jer. 32: 40.
15. Isa. 40: 31.
16. Matt. 24: 13.

Courage.

17. Josh. 1: 1—9.
18. Josh. 14: 10—12.
19. Mark 10: 32—34.
20. Luke 22: 54—62.
21. Prov. 28: 1.
22. John 19: 12, 18.
23. Job 28: 28.

Patience.

24. Ps. 37: 7, 8.
25. Jas. 1: 8.
26. Ps. 40: 1—3.

27. Heb. 12: 1.
28. Matt. 21: 35—37.
29. Heb. 12: 3, 4.
30. Job 1: 21.

OCTOBER.

Hope.

1. 1 Thess. 5: 8.
2. Ps. 71: 5, 14.
3. 1 Pet. 1: 3, 13, 21.
4. Rom. 5: 4, 5.
5. Ps. 31: 24.
6. Ps. 43: 5.
7. Prov. 13: 12.

Humility.

8. Matt. 11: 29.
9. Matt. 18: 2—4.
10. Matt. 5: 3.
11. Isa. 51: 1.
12. Matt. 20: 26, 27.
13. 1 Sam. 2: 3.
14. Prov. 16: 5, 18.

Obedience.

15. Ex. 20: 12.
16. Matt. 22: 21.
17. 1 Sam. 15: 22, 23.
18. Neh. 1: 5.
19. Gal. 3: 10.
20. Ezra 7: 10.
21. Gen. 3: 6, 11.

Temperance.

22. 1 Cor. 9: 25—27.
23. Prov. 31: 4, 5.
24. Prov. 20: 1.
25. 1 Cor. 6: 10.
26. Tit. 2: 12.
27. Gen. 9: 21.
28. Prov. 23: 20, 21, 29—35.

Purity.

29. Isa. 6: 5, 6.
30. Heb. 9: 13, 14.
31. Ps. 24: 3, 4.

NOVEMBER.

1. 1 John 1: 7, 8.
2. Mal. 3: 2, 3.
3. Matt. 5: 8.
4. 2 Pet. 2: 21, 22.

Speech.

5. Prov. 18: 21.
6. Ps. 145: 5—12.
7. Prov. 10: 11, 20, 21.
8. Job 38: 2.
9. Ps. 64: 3, 4.
10. Ex. 20: 7.
11. Prov. 15: 1.

Wisdom.

12. 1 Cor. 8: 18—20.
13. 1 Cor. 2: 15, 16.
14. Prov. 24: 3—5.
15. Prov. 3: 18—24.
16. Jas. 1: 5.
17. 1 Pet. 3: 15.
18. Prov. 9: 9—11.

Thanksgiving.

19. 1 Thessa. 5: 18.
20. 2 Tim. 1: 16—18.
21. Ps. 107: 1, 2, 21, 22.
22. Col. 3: 17.
23. 2 Cor. 9: 15.
24. Eph. 5: 20.
25. Prov. 3: 9.

Worldliness.

26. Eccl. 2: 10, 11.
27. Prov. 14: 13.
28. John 12: 43.
29. Hag. 1: 6.
30. Amos 6: 3—7.

DECEMBER.

1. 1 Cor. 7: 31.
2. 1 John 2: 15—17.

Sorrow.

3. Ps. 94: 12.
4. John 15: 2.

5. 1 Thess. 3: 3.
6. Deut. 33: 25—27.
7. 2 Cor. 4: 8—18.
8. Col. 1: 11.
9. Matt. 5: 4, 10.

Charity.

10. Prov. 10: 15.
11. Prov. 22: 7, 22, 23.
12. 2 Cor. 6: 10.
13. Jer. 22: 16.
14. Ps. 41: 1—3.
15. Acts 20: 35.
16. Ps. 72: 2, 4, 12, 13.

Patriotism.

17. Isa. 66: 10, 13, 14.
18. Ps. 137: 1—6.
19. Isa. 62: 1, 6, 7.
20. Ps. 122: 6.
21. Neh. 4: 11, 14.
22. Matt. 23: 37.
23. Ps. 33: 12.

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24. Matt. 7: 7—11.
25. 1 Thess. 5: 17.
26. Matt. 6: 5—13.
27. Luke 11: 13.
28. Job 42: 10.
29. Jas. 5: 16—18.
30. Matt. 21: 22.
31. Luke 11: 5—10.

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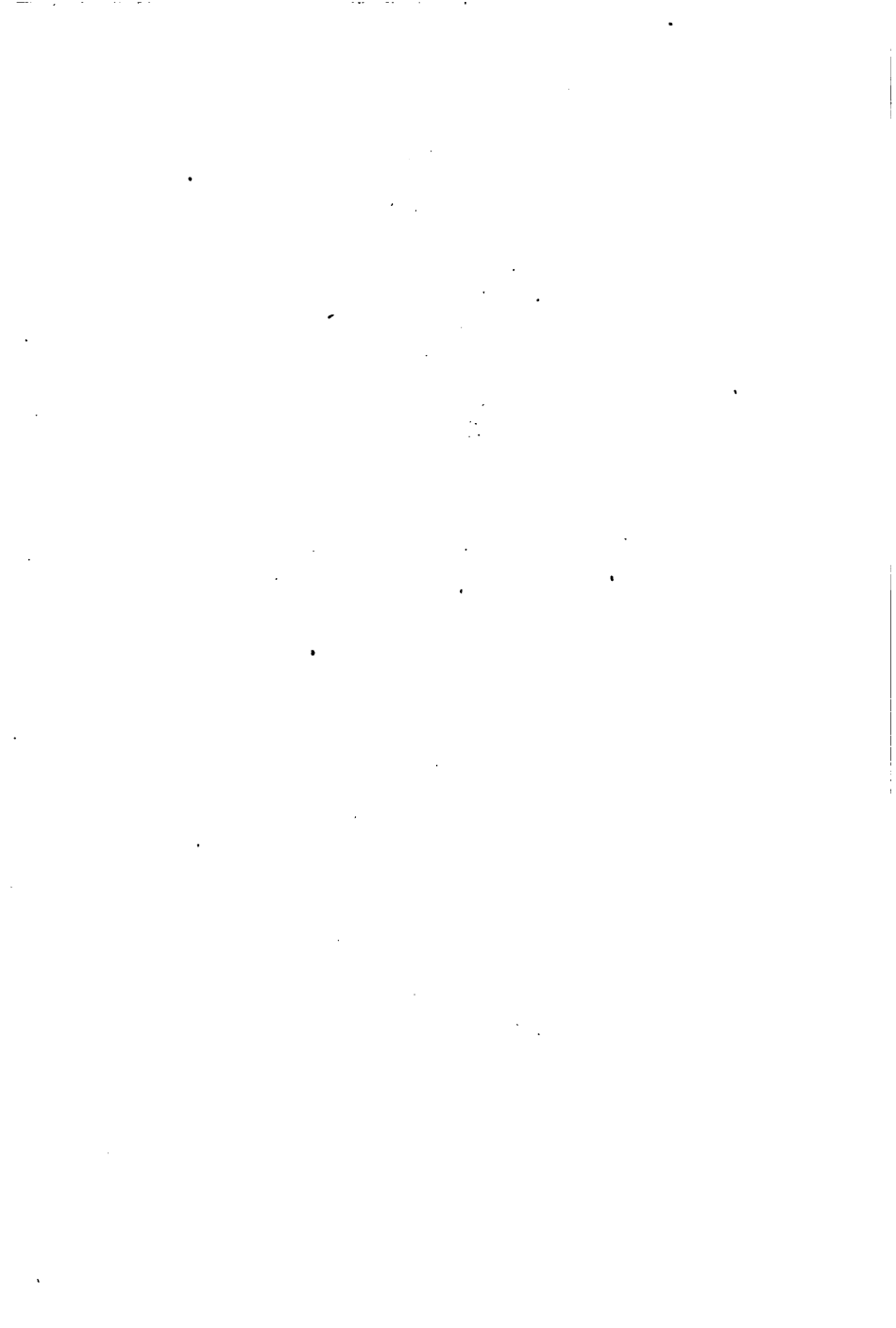
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